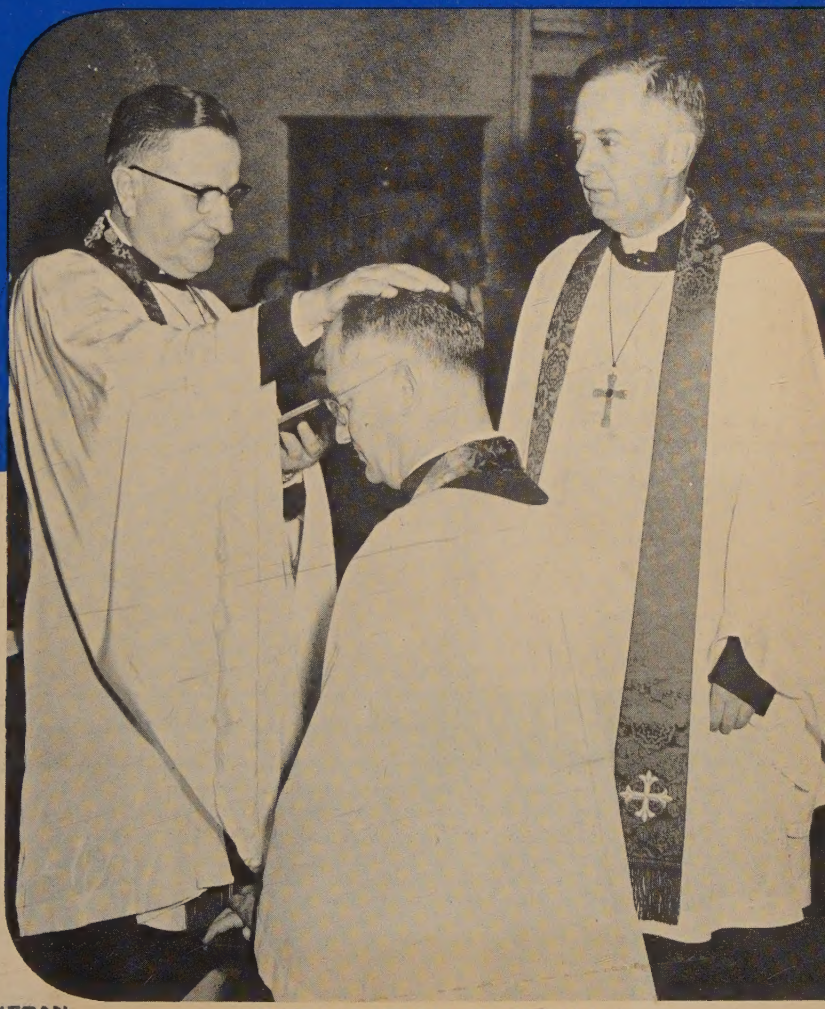
The LUTHERAN



PACIFIC LUTHERAN
EOLOGICAL SEMINARY
THE LIBRARY

INSTALLATION IN INDIANA

New leader is inducted by Indiana Synod

Vol. 38, No. 2

OCTOBER 12, 1955

10 CENTS

Answered Prayer

A FRIEND OF THE FAMILY, whom our two daughters called "Aunt," became ill. The children included her in their prayers every night asking that she be restored to health "if it was God's will."

As her condition grew more serious they prayed more earnestly. One day the 10-year-old asked, "Mother, isn't God going to answer our prayer?"

I replied, "He is going to answer your prayer but it looks as if he is going to say, 'no.' "

WORD OF HER DEATH came one night just as we were preparing for bed. When they were ready for prayers, I anticipated the question, "What will we say about Aunt Clara, Mother?" But the question was not asked and the prayers were begun.

I waited somewhat anxiously as the older one proceeded and then felt a great renewal of faith as I heard her plea.

"WE DO NOT WANT Aunt Clara to die dear God, but Mother says it was your will. Now we ask that you bless the doctors who tried to make her well and help them to find a cure for all others who have the same illness."

Our daughter had faced the issue and had not lost faith. I tucked the covers around her and left, taking with me a new knowledge of the magnitude of a small child's faith and guidance.

—K. ISABELLA HESS

The LUTHERAN News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania. H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Associate Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS
are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1955, by the United Lutheran Publication House. Printed in U.S.A. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879.

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COVER PICTURE. Dr. F. M. Hanes, former president of Indiana Synod, with newly inducted president, the Rev. Walter M. Wick, at installation service, Sept. 18 at First Church, Richmond. The Rev. Mr. Wick was pastor of the church before his election last June. Dr. Franklin Clark Fry, ULCA president and preacher at the special installation vesper service, is at right.

THE CHURCH IN THE NEWS

Bill of rights discussed

Separation of church and state became a lively topic in Washington last week as the Senate Subcommittee on Constitutional Rights was to open a series of hearings on civil liberties in the U.S. The hearing on the First Amendment to the Constitution—guaranteeing separation of church and state—was postponed. Committee members decided they needed more time to study sharply contrasting viewpoints which were reported to them in answers to a questionnaire.

Confronting the subcommittee was a statement signed by 82 religious, labor and civic leaders calling on it "to probe every area of constitutional violations boldly" because of "savage and sustained assaults" that have been leveled at "our traditional liberties."

First Amendment to the Constitution says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The senators were having trouble getting a "balanced" group of witnesses for their hearing, according to Sen. Thomas C. Hennings, chairman. The committee wanted to avoid "religious controversy" in its hearings and this had proved difficult, he said.

The president of the American-Jewish Congress, Dr. Israel Goldstein, said postponement of the hearings "serves to confirm our information that the committee has been subjected to pressure by sectarian groups."

Blake expresses church's concern

Churches of America are concerned not only with religious liberty but "with all our liberties," Dr. Eugene Carson Blake, president of the National Council

TESTIFIES ON CIVIL LIBERTIES

Dr. Blake and Constitutional Rights Committee Chairman Hennings, of Missouri

of Churches, told the subcommittee at a special Constitution Day session. Government must not try "to determine what is and what is not American."

"The glory of the American way of life has been the encouragement of diversity of conscience, opinion, and conviction," he declared. Even "unpopular minorities" must be protected.

Dr. Blake warned against allowing separation of church and state to make America completely secular instead of a "nation under God." He pointed out that while churches have a right to set up schools to provide for the religious education of their children, "most American Christians believe that this right does not include governmental financial support for them."

Nor does it mean that public, tax-supported schools should be irreligious, the NCCC leader said. "The Constitution ought to protect the public schools equally from sectarianism and from secularism."

Wisconsin pastor appeals

There were "gross irregularities" in the July trial which found him guilty on nine

counts of "holding doctrines in conflict with the Lutheran faith," charged the Rev. George P. Crist. He filed with Dr. Paul E. Bishop, Northwest Synod president, an appeal from the trial committee's decision. Both decision and appeal will be considered at the synod's convention next May.

Under its constitution, the synod can appoint a special committee to review the trial procedure. If the committee finds irregularities or new evidence, it may recommend a new trial. Meanwhile the 31-year-old Pastor Crist enrolled at the University of Iowa for a year's graduate study in philosophy.

MISSIONARY FREED BY CHINESE REDS

The Rev. Levi Lovegren, held prisoner by Chinese Communists for five years, crosses Hong Kong's Freedom Bridge on his 67th birthday. He was one of the first missionaries freed under Geneva agreement.

Modern criticism and neo-orthodoxy were blamed by the prosecutor of the Wisconsin trials for the "cleavage within Protestantism today." The Rev. Charles B. Burmeister of Marinette, speaking to the fall convention of the Wisconsin Conference, attacked "the school of neo-orthodoxy" which holds that apostolic testimony of the Bible "is in no way dogmatically binding."

"The impression that I have personally gained," Pastor Burmeister said, "is that here is a bunch of former liberals who are seeking to find their way back out of the wilderness of a religion where the supernatural element was ruled out."

Integration delays hit

Christian mission work would "take on new stature" if churches here would make "a determined and courageous effort to speed up the process of racial integration," Dr. Robert E. Van Deusen told delegates to the convention of the United Lutheran Church Women's Missionary Society at Cleveland last week. "Labor, business, sports, entertainment and government have done the pioneering" in race relations, Dr. Van Deusen said. "Court decisions have outrun the Christian conscience in extending equal rights to Negroes."

Missionaries in Asia and Africa could stop apologizing for their home churches "if excuses and defenses were dropped and people, as people, without regard to color, were made welcome in our pulpits, in our pews, at our communion tables . . ."

Dayton churches lag

Protestant churches in Dayton, Ohio, are lagging behind industry and schools in integrating Negroes and whites, according to a survey made by the local Church Federation.

Findings were based on answers to a questionnaire. Of 114 white churches re-

plying, only one had Negro members. Nine said Negroes occasionally attended services. Seven white churches are in the process of moving to get out of Negro residential areas.

Roman Catholic churches in the city were reported to operate an integrated program. In mixed areas they had both white and Negro members and "whites are free" to attend the one predominantly Negro Roman Catholic church.

Churches are making progress

Although racial segregation in the churches is "one of the sorest spots in America's Christian conscience," churches are working hard at the difficult task of bringing about interracial worship, two Washington reporters say in the October *Harper's*.

Reporting on the church situation, Louis Cassels and Lee Nichols said that churches "face a more difficult task than secular institutions." They quote Dr. Frank T. Wilson of Howard University, Negro theological professor, as saying, "The churches will take longer to achieve integration because they are undertaking a much greater accomplishment. Worshiping together is a more personal thing than riding trains or attending movies together."

Philadelphia site purchased

For nine years the Board of Publication of the ULCA had been searching for a strategic site on which to erect a new headquarters building. Its expanding activities had outgrown the 30-year-old Muhlenberg Building in Philadelphia's downtown area. Only a few years after its construction, the printing department had been compelled to move from the Muhlenberg Building to larger quarters in another part of the city. More recently the Board of Pensions, in need of more space, moved its offices to another building.

Last week Dr. H. Torrey Walker, executive secretary of the Publication Board, announced the purchase of a 16-acre plot on Queen Lane, near Wissahickon Avenue, in the Germantown section of Philadelphia. He disclosed tentative plans for a $1.5 million headquarters building which would provide housing for the Boards of Publication, Parish Education, and Deaconess Work, as well

ARCHITECT'S SKETCH OF PROPOSED CHURCH HEADQUARTERS IN PHILADELPHIA
It will provide adequate offices for church boards and agencies

as for the Women's Missionary Society, Luther League of America, and Pennsylvania Ministerium. All these are quartered in the Muhlenberg Building.

Previous efforts to relocate in the suburbs had been frustrated by opposition to zoning changes. No such problem was expected at the Germantown site, Dr. Walker said. New construction would provide for offices, display rooms, and chapel. Printing presses would remain at the present printing plant on Lancaster Avenue.

Synagogue building permitted

Efforts to halt construction of a $1 million synagogue and school in the exclusive Preston Hollow residential section of Dallas, Texas, failed last week. The Court of Civil Appeals ruled that no deed restrictions on a 12-acre site owned by Congregation Shearith Israel would prevent construction of the proposed building.

Property owners in the section claimed that only residential buildings could be erected. The appellate ruling upheld an earlier decision made in the district court. Attorneys for the objectors said the issue would be carried to the Texas Supreme Court.

Hymn for safe driving

On holiday weekends when the traffic is heavy, churchgoers at St. Joseph's Episcopal Church in Elmsford, N. Y., know in advance what one of the hymns will be. The congregation's practice for a long time has been to sing the hymn "Eternal Father, strong to save" (No. 503 in the ULCA *Common Service Book*).

Verses for safety on the highways and in the air are substituted for the second and third verses of the hymn, sometimes known as the "Navy Hymn." The first and fourth verses are retained, with slight alterations.

The second verse of the revised hymn, as published in the Episcopal *Hymnal 1940*, reads:

O Christ, the Lord of hill and plain
O'er which our traffic runs amain
By mountain pass and valley low;
Wherever, Lord, thy brethren go,
Protect them by thy guarding hand
From every peril on the land.

318 refugees arrive

Largest group of Lutheran refugees to arrive at one time under the terms of the U.S. Refugee Relief Act disembarked at New York on Sept. 26 from the transport "General Langfitt." The 318 newcomers brought to a total of 2,105 the number of Lutheran-sponsored immigrants to reach these shores under the new act, said Dr. Cordelia Cox, Lutheran Refugee Service director.

It is hoped that the number will reach 4,000 before the end of 1955 and that most of the 15,000 whose resettlement is planned by LRS will be in the United States before the end of 1956, she said.

Next big group of new arrivals will land at Detroit later this month after flying from Munich, Germany, by chartered plane. The 66 air travelers will be resettled in Michigan and adjoining states. A similar plane-load landed in Chicago last summer.

Education conference starts debate

Problems of U.S. public schools are reaching a critical point. Increases in the number of pupils and shortages of buildings and of teachers, as well as disputes about teaching methods, will be discussed at a White House Conference on Education to be held at Washington Nov. 28. Each state is to send a delegation.

Last week rumblings of forthcoming arguments were heard in at least two states. In a meeting at New York, shocked schoolmen heard Kenneth C. Royall,

chairman of their state committee, say that schools should stop acting as "baby sitters" and should seek to eliminate non-essential programs in order to concentrate on more fundamental things.

In Massachusetts, personnel of the state's 40-member delegation caused political wrangling after Roman Catholic Archbishop Richard J. Cushing protested because no representative of parochial schools was included. Since 200,450 children are enrolled in the state's Roman Catholic schools, omission of a church representative showed "narrowness" and lack of "breadth of vision," the archbishop said.

No changes were planned in the delegation in spite of the protest, replied State Commissioner of Education John J. Desmond. At least four Massachusetts delegates are Roman Catholics, including the education commissioner. One of the delegates is a Roman Catholic priest.

Archbishop may be deported

Antagonism to British rule of the Mediterranean island of Cyprus had been incited by Greek Orthodox Archbishop Makarios, the British Colonial Office said last week. It says it has "definite evidence" that the tall, blackbearded churchman is "enlisting Communist support" in his drive to remove the British and reunite the island with Greece. The reports from Cyprus hinted the Archbishop may be deported if the campaign continues to go on.

Greece is supporting the anti-British campaign on the island, where about 400,000 inhabitants are of Greek origin and about 100,000 Turkish. The Turkish minority bitterly opposes the proposed attachment to Greece.

"Sympathy riots" in Istanbul and other Turkish cities resulted in destruction of many Greek Orthodox churches and property damage estimated at $100 million, as well as attacks on individuals. Last week Eastern Orthodox officials in the United States called on Secretary of State John Foster Dulles to take "appropriate action" to prevent "similar acts of violence and barbarism" in the future. The Rev. Raymond Maxwell, World Council of Churches Secretary for Orthodox Churches, called the church devastation in Turkey a "very great tragedy."

Hollywood challenges censorship

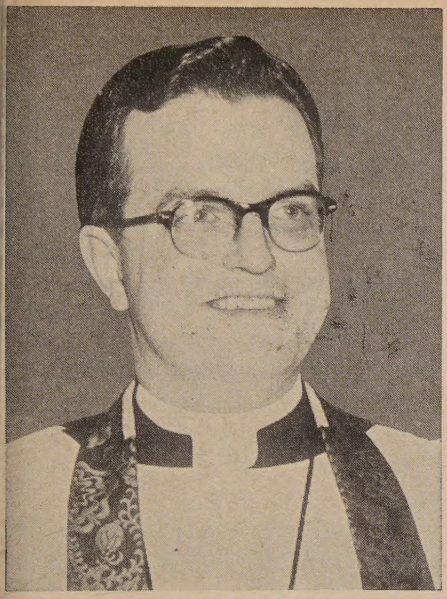
Movie producers and distributors last week appealed to the U.S. Supreme Court a Kansas ruling which upheld the state censorship board's ban, imposed in 1953 on the film *The Moon Is Blue*. There are important constitutional considerations, the appeal said—the censorship violates the guarantee of free expression in the First and Fourteenth Amendments to the Constitution and the words "obscene, indecent and immoral" in the Kansas law are too vague to be used as a judicial standard.

After the movie was banned in Kansas in 1953, a district court had upset the censorship board's decision. The state's Supreme Court then reversed this action, upholding the censorship board's right to decide what was "immoral."

Lutherans nominated

Two Lutheran social work leaders are among those nominated to receive awards "for distinguished service in social welfare" at the November National Conference on the Churches and Social Welfare to be held at Cleveland under National Council of Churches' auspices.

The Rev. Walter R. Harrison, superintendent of the Lutheran Homes for Orphans and Aged in Philadelphia, is one of ten named for "outstanding achievement in church-related homes and hospitals."



NEW PARISH BOARD SECRETARY
The Rev. Frank W. Klos, Jr.

One of the ten will be selected by an electoral college of 100 delegates to receive the award.

In the category of "outstanding achievement in church-related social work" Dr. Harold J. Belgum of Minneapolis, president of the Lutheran Welfare Conference in America, is nominated.

Quakers ask disarmament

The U.S. government should "persevere in efforts to achieve universal disarmament with effective inspection and enforcement against individual violations," the executive group of the Friends Committee on National Legislation asked at a meeting in Connecticut last month. Arms races "lead to war and destruction and prevent use of resources toward the nation's own urgent national needs and international opportunities."

The group's major objective during the coming year will be to press for disarmament moves by Congress.

Weekday church schools gain

Brightest spot in the religious education picture in the United Lutheran Church during the past five years has been the remarkable growth of weekday and vacation schools. Within six years, vacation church schools in ULCA congregations have more than doubled. Enrollment has tripled, to reach a total of 251,930 teachers and pupils in 1954.

Weekday church schools—including those conducted on released time—have shown the most growth in the past two years. Over the same 1949-1954 period the number of these schools has grown from 490 to 875. Enrollment has jumped from 26,000 to 49,338.

To meet the demand for workshops and guidance at synodical and congregational levels in these fields, the Board of Parish Education has called a new associate secretary, who will promote weekday and vacation schools. He is the Rev. Frank W. Klos, Jr., a graduate of Gettysburg College and Seminary. Since entering the ministry in 1949, the Rev. Mr. Klos has served St. John's Church, Martinsburg, West Virginia. He took up his duties with the ULC board on Oct. 1.

Gift aids study of social change

Study and appraisal of Christian responsibility in areas of rapid social change —especially Asia and Africa—will be made by the World Council of Churches during the next three years. A gift of $260,000 from John D. Rockefeller, Jr. will subsidize the program, which will be directed by Dr. Robert S. Bilheimer, head of the WCC's Study Division.

Dr. Bilheimer said that the aim of the study will be to "sharpen the Christian contribution to relevant social ethics" in areas where great changes are taking place and to arouse Christian leadership to assume greater social responsibility.

World News Notes

Big trouble at UN

An inner circle of statesmen at the United Nations Assembly—the steering committee—had always decided what subjects were to be brought up for debate at assembly sessions. Some questions considered too hot to handle have been kept under cover. In the 10 years the UN has existed, steering committee decisions have been invariably accepted.

On Sept. 30 the steering committee was turned down by a 28 to 27 vote on its decision not to let the Assembly debate the question of French rule in Algeria. French delegates promptly walked out. Their country would quit the United Nations Assembly, they said, rather than permit discussion of their Algerian policy.

African and Asian delegates had requested that the Assembly debate the Algerian question. The big North African country (three times the size of Texas) has been steaming with revolt against French rule, and the French found it necessary to send in 100,000 soldiers to maintain control. Such countries as India, Pakistan, Burma, Indonesia—which won independence from European control since World War II—are eager to support other countries which are struggling for freedom.

French argument

The UN has no more right to debate French policy in Algeria, the French said, than it has to debate U.S. policy in Alaska. The French hope to quiet unrest in Algeria and Morocco by granting these countries considerable self-government but plan to keep them as parts of the French Union.

A million of Algeria's 9 million population are French, who own 30 per cent of the fertile farm land. The French have invested large sums in Algerian business and industry, and don't intend to abandon their investments.

Britain and the U.S. supported France in the argument. But the don't-rock-the-boat nations were outvoted by nations which are not content to let any remnants of 19th-century colonialism survive in the present-day world. Russia and the Communist satellites voted with the Asian-African bloc, grateful for an opportunity to cause difficulty in the West.

Reds in the Middle East

Wherever trouble develops in the foreign policies of the Western nations, Communists have ready-made opportunities to pour oil on the flames. The U.S. and Britain had tried to prevent large-scale warfare between Israel and the Arab states by refusing to supply any of them with sufficient quantities of arms to make a big war possible.

Egypt tried to buy jet planes, tanks, and heavy artillery from the West, but had been turned down. This month the Middle East balance-of-power was upset by the sudden announcement that Communist countries would sell Egypt all the military equipment it wants, in exchange for cotton. Egypt can have 100 MIG jet-fighters, plus Communist technicians to teach Egyptians how to operate and maintain them.

Under these circumstances, the U.S. announced, it would sell arms to Egypt, and also supply increased armaments to Israel. The U.S. hurried one of its Middle East experts, George V. Allen, to Cairo, to try to head off the Red arms deal, and appealed to the Soviet Union to abandon its plans for building up the danger of a new Arab-Israel war.

WASHINGTON

By ROBERT VAN DEUSEN

RENEWAL OF THE CITIES

SLUMS ARE AN expensive luxury. One large city estimates that it spends $30 million more on its blighted areas each year than it receives from them in taxes. Another city reports that 40 per cent of its police calls, 40 per cent of its relief funds, 30 per cent of its hospital expense, is used for 6 per cent of its people.

"Urban blight" is a new term in the vernacular of housing. But it represents a chronic condition which is a blot on the American ideal of a decent home for every family. People who don't get excited about the human misery caused by slum conditions are becoming concerned over the cost in dollars. Others urge that slums be cleaned up in order to help the people living in them.

The result is a program of urban renewal. It was recommended in 1953 by the President's Advisory Committee on Housing and authorized by Congress in 1954. It is getting to the action stage in cities and towns all over the country. Its object is to help communities which are concerned about the problem of slums to find a solution. The initiative must be taken by the locality itself in order to qualify for federal aid.

Workable program

ONE OF THE requirements in the 1954 housing law is that communities which ask for help in urban renewal must present a "workable program" to attack the problems of decay and deterioration. The Housing and Home Finance Agency had to decide what criteria should be used in judging whether a proposed program is workable.

HHFA worked out an outline of required local action. It called for seven basic elements:

1. *Enforcement of housing and health codes.* The community must refuse to tolerate substandard structures which pull down living standards.

2. *Master plan for community development.* In place of haphazard growth, cities must work out a comprehensive blueprint for present and future planning.

3. *Analysis of neighborhoods.* An inventory of blighted and threatened areas must be taken and a plan of treatment developed.

4. *Co-ordination of administration.* The various offices and functions of local government must fit into the overall planning under an effective organization.

5. *Proof of financial capacity.* Fiscal responsibility must be established and a plan for using community resources and revenues be set up and approved.

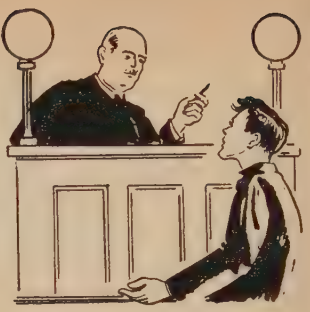
6. *Rehousing of displaced families.* The program for slum clearance must include adequate housing at a price they can afford to pay, either through private construction or public housing, for families whose homes are to be razed.

7. *Community-wide public support.* There must be evidence of full-fledged citizen participation and public backing for the steps necessary to improve housing conditions on a wide scale.

THE EMPHASIS, obviously, is on local interest and initiative. Where the people of a community become sufficiently aroused to protest against slum conditions and to take responsibility for correcting them, the federal government can give loans and grants up to two-thirds of the net cost.

LACK OF LOVE is the reason

why many children are "delinquent"



TWELVE-YEAR-OLD BILLY had just broken into a school. He and another boy smashed windows, chopped desks, and damaged or destroyed everything they could. The police, when they caught the vandals, knew Billy well. He had already been in their hands a half-dozen times for stealing. He had been expelled from school because he ignored his teacher and terrorized younger children.

A court investigation showed that Billy's father refused to hold a steady job. His mother was a heavy drinker. His two older sisters and an older brother had police records.

Juvenile court officials decided to send Billy to the Neuropsychiatric Institute at the University of Michigan. There, in the Children's Service, a psychiatrist tried to discover whether Billy had any sense of "right" and "wrong." People are put in jail for doing "wrong" things, Billy knew. Stealing is wrong, he realized, because if people were not put in jail for stealing, "everybody would steal." But Billy had no idea of anything wrong about stealing except the unpleasant consequences which might result.

BILLY'S CASE is extreme, you may think, a product of impoverished, squalid home life! Not at all.

Take, as another instance, Tommy, who is from a well-to-do home. Tommy, 14, was referred to the Neuropsychiatric Institute at Ann Arbor by his parents after he climaxed a series of difficulties—truancy, fights, and runaway episodes—by stealing and wrecking a neighbor's automobile. The parents also complained he was moody, disobedient, and was doing progressively worse in school.

Tommy's father, a physician, and his mother, it appeared, had decided to have a baby to patch up their deteriorating marriage. But after Tommy's birth they found themselves too busy with social interests to give Tommy much attention. They viewed him with detachment. His mother had looked upon his early running-away as cute and failed to correct him consistently.

At the Neuropsychiatric Institute he was found to be a worried, anxious boy, who insisted that no one loved him, and therefore his life wasn't worth living. He also suffered from violent outbursts of temper and periods of fantasy in which he pictured his parents as having overpowering concern for him.

THE NEUROPSYCHIATRIC INSTITUTE, a tax-supported institution, took these two cases, added them to about 30 others then being cared for (there will be about 75 this fall in the new Children's Hospital structure) and brought them as far back as possible into the ranks of those socially acceptable.

About 40 full-time staff persons—pediatricians, psychologists, psychiatrists, teachers, nurses, and others—practically live with these children during their vary-

By ELWOOD G. LOHELA STAFF-WRITER ON THE ANN ARBOR (MICHIGAN) "NEWS"

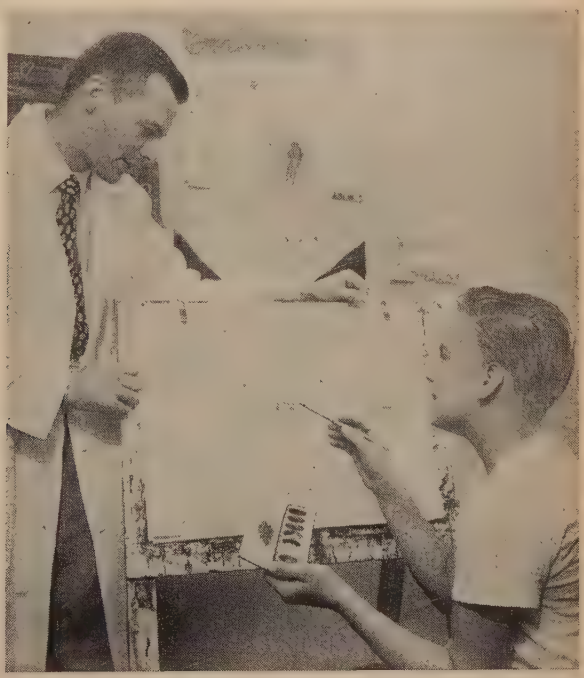
ing periods of hospitalization, which average six to eight months. In a ward of some 22 rooms they study the children and provide them with close, individual, affectionate care and treatment, including intensive psychotherapy.

How DID Billy and Tommy turn out?

In Billy's situation, after firm limits had been set for him and consistently enforced, his behavior was patterned to the point where he could leave the hospital. With intensive school work at the Children's Service, he was able to function on the second-grade level. He is now making a fair adjustment in a boys' school where a fairly rigid program and discipline are maintained.

As for Tommy, he soon responded to the staff's guidance and display of acceptance. He learned to control his aggressive impulses and returned home. His parents had regular consultation sessions during his stay. Although their feelings for Tommy underwent no great change, they got to understand him and made home mean more for him.

THE TRAGEDY in both these cases and countless others, contends Dr. Ralph D. Rabinovitch, director of the Children's Service and a member of the University of Michigan Medical School faculty, is that action early in the delinquent's career could have prevented such waste of human resources. Time and again, this expert in the treatment of erring children points out, the child is allowed to slip because authorities—and, in particular, parents—won't take decisive action.



PAINTING PICTURES IS GOOD "medicine" for youngster who must be re-educated for useful living. The pictures help a University of Michigan psychiatrist (Dr. George E. Ruff), to understand the child's personality pattern, and give the child something to work at in an atmosphere of understanding and affection.

In analyzing the growing problem of juvenile delinquency—one in fifty young people in the nation is a delinquent in the eyes of the law—Dr. Rabinovitch finds many factors. Here is where he puts the blame:

1. "The tensions and pressures under which we live—they're frustrating." The situation isn't necessarily an outgrowth of the cold war. It's a result of the way of modern living—its lightning pace and competitive demands.

2. "Symbols of morality are not being lived." Church teachings often lack significance for youth because of the gulf between theory and application. Parents are not setting examples of good living for their children. A "little white lie" and the "cover-up" of the cheat (but, of course, the parent doesn't identify himself as such) are familiar parts of the modern parent's way of life, he explains.

3. "Schools are failing in one of their missions." They are not instilling the vitally necessary feelings of success in children. Educators, Dr. Rabinovitch finds, have to a large extent not taken into account the needs for individual standards of achievement for children according to their abilities. The dull child must be praised—and get his passing grade—for doing work equal to his mental capacity.

WHERE LIES the solution? Dr. Rabinovitch, like many of his fellow experts, feels strongly that the attack on delinquency must start with the community—and especially the family. Children's needs must be recognized and met: for education (according to their abilities), for play, work, and development. That means adequate schools and staffs to include competent medical authorities; sufficient recreational facilities; avenues for creative, productive, profitable labor; and acknowledgment by adults of their contributions to the community.

As for the family role, Dr. Rabinovitch breaks down the personality growth of the child into five stages, and analyzes how best the family can meet the child's needs at each period:

1. INFANCY. An infant is in great need of being loved. The mother may establish meaningful relationship through her love for her child by feeding him when he's hungry, warming him when he's cold, cuddling him when he's lonely. Upon this relationship the child builds all others. It should be well established by the end of the first year. Failure to gratify early needs leads to a later "affectionless personality" that frequently breeds severe delinquency because there is no inner restraint to impulses.

2. YEARS ONE TO THREE. Having established a feeling of trust through his relationship with his mother, the child reaches out to explore the world. If his bids for experience are met with prohibitions or threats, he will fail to integrate into his personality the kind of sense of adventure and spontaneity with which children should face life. At the same time, the child must learn that there are limits, and controls must be imposed thoughtfully and consistently.

3. YEARS THREE TO SIX. By far the most important aspect of sex education for children is their living experience within the home. Exposed to an atmosphere of understanding and love between the parents and between the parents and children, a child gradually comes to understand the meaning of family relationships. He recognizes differences in the sexes in this period and sexual awareness can be acquired by the child as readily as

any other aspect of his personality if the family situation allows.

4. Elementary school years. Because each child has his own level of capability and can do only as well as he is able in competition with others, it is important that, whatever his level is, he should be given a feeling of accomplishment and success. If he is exposed to frustrations outside his home, then acceptance and encouragement within the family are all the more important for him.

5. Adolescence. Parents must bear in mind the modern generation hasn't gone to the dogs and must avoid having adolescents feel parents have lost respect for them. They tend to live up to what is expected of them. Adolescents, too, more than any other group, tend to reflect the tensions of the times.

Stability, especially in these worrisome years, is therefore essential in their immediate surroundings, and their great need is to understand where they belong and how they can be most productive. If the adolescent is to move on to new responsibilities and maturity, parents must help provide him with a stable world and opportunities for guidance about sex, jobs, and his other preoccupations.

Sometimes the boy or girl has gone past the point where corrective measures in the home and community, even under psychiatric direction, take hold. In those serious pathologic cases, institutions, both private and state, fill an urgent need.

Dr. Rabinovitch puts it this way:

"The experience of child guidance clinics and private treatment resources has demonstrated clearly that many severely disturbed children cannot be adequately treated while they remain in their homes or in the community. They are in need of hospital care.

MICHIGAN is building this modern hospital as a center for psychiatric care of children

"Here the therapy is total, with an attempt to provide for direct psychotherapy, relationship with numerous accepting adults, group activities planned according to the dynamics presented, creative occupational and recreational therapy, and, above all, a setting that the child knows will tolerate deviation and help him in his attempts to deal with his problems."

In such intensive-treatment institutions where professionally trained staffs afford a sound diagnosis, corrective work with the patient will take a definite pattern. Treatment of the different types of disturbed children takes varying emphases, as Dr. Rabinovitch explains:

The neurotic type. He symbolizes his conflict, as, for instance, the child who plays hookey from school because he resents his father who is a school teacher. His psychotherapy is directed toward teaching him to handle the emotional conflicts expressed in his misbehavior.

The brain-injured type. These respond to a dependency relationship that provides opportunities for mastering their disorganized impulses. They must be guided into well-organized routines which will provide for most situations they will meet.

The schizophrenic type. This child—the kind who has retreated from reality—can be approached through clearly de-

fined and repeated patterns of relationships through which he may find confidence in the outer world. They help him to "find" himself.

The psychopathic type. The child without a conscience—who doesn't know right from wrong—is short on inner qualities. He cannot experience anxiety or empathy to any great degree—his environment must be molded so as to provide clear-cut directives. His stop-and-go signals down the path of life have to be posted like traffic lights on the highway.

Institutions like the Neuropsychiatric Institute are restoring most of the youngsters treated—surprisingly few are "repeaters"—to their places in society. But these facilities are in woefully short supply. Dr. Rabinovitch likes to drum the theme that much of the pressure can be taken off these institutions if prevention is practiced by parents and the community.

Billy and Tommy, in the case stories reported above, could have been spared much, if not all, their tribulations had their troubles been nipped in budding childhood. In Billy's case, he had been recommended for a foster home at the age of five. But the court, to whose attention he had come even at that age, ruled in favor of continued existence with his parents, who promised to improve—but didn't. Tommy's early misdemeanors could have brought about an enlightened attitude on the part of his parents if the situation had been diagnosed clinically.

In no field, it's certain, is the adage better applied: an ounce of prevention is worth a pound of cure. For fleeting moments of childhood determine the course of a lifetime.

THE TIME I SAVE

What's to be done with the extra minutes in a woman's day?

By EILEEN M. HASSE

"IF I JUST HAD THE TIME!" That's what everybody says. That's the excuse I always made when there was something special I knew I ought to be doing, but wasn't.

So I made a bargain with time. We bought, first, an electric freezer. That would save time in marketing and preparing meals. Then came a mixer, automatic washer, dryer, even a new vacuum cleaner. "The time they save," I boasted to my friends.

Then my six-year-old son startled me one day. "Mommie, where do you put the time you save?" he asked.

I laughed. Suddenly, I didn't laugh. What had I done with all the time I save? Oh, my house was perhaps cleaner. We ate better. Perhaps! "Funny thing," I told myself, "how all that time could slip through my fingers."

Had I read more and better books? No! Had I taken a larger part in church activities? No. Had I done many of the things with the children, the things I said I always wanted to do when I had the time? No! It was unbelievable.

THEN I BEGAN reprimanding myself. Whose time was it, after all? If I wanted to waste it by careless planning or repeating unimportant jobs, was it not my own business? A sense of guilt swept over me.

Indeed, it was not my own time. Was I not steward of this time that God had given me? It was almost with panic that I began to search through the days and weeks that had passed. Was I doing what God intended with this time? Of course God intended that I should keep house. He must intend that I should wash clothes, iron, and cook for my family. All these things were necessary, but what else? Would a woman be sent into the world just to do these mechanical tasks? Would a woman of my stamina be given all this time just to watch it slip through her fingers like so much sand?

I could not believe it. I began seeking a new dedication for my time. Being an ex-schoolteacher and having an ever-fresh love for little folks, my opportunity came when I was asked to serve as one of the tiny tots' Sunday school teachers. I looked at the freezer, the mixer, and all the automatic this-and-that. I said to the pastor, "Yes, I will serve. I have time."

What a thrill it was to know that after a few weeks the tiny tots were absorbing the Bible stories. They retained the teachings. They remembered the Bible verses, and they amazed me with the intelligent answers they gave to questions. I remembered a little poem I had read in a magazine somewhere. "Give me a little hand to lead," it said. "Give me a little hand!" Now when asked what I do with the time I save, I can say, "I lead little children, with the help of God."

ONE THING can lead to many things. I soon found myself digging deeper into Scripture and reading Bible history for a firmer background. I am reading, learning, living, and helping others to live—and loving every bit of it. With the time I save I am trying to fulfill a pattern that I feel God has drawn for me.

The church has a multitude of tasks for volunteer workers and the community cries for people that do not ask, "What's there in it?" and expect a dollar-and-cents answer. A Christian must get out there and live and let the light shine that others may live. The little light of a friendly neighbor may in some small way help to fulfill the purpose for which God places every creature here on earth.

FINDING one's own special groove makes one happier and more dedicated than ever before. When I graduated from normal school, I was given a teaching license but my teaching had actually begun years before. In my playroom I was "The Teacher." I continued to teach after marriage—the neighbors' children, youngsters who had trouble in school, problem children, and my own children. Now, I know that as long as I live, though my name will perhaps never be written on a check or contract again, I will continue to teach. All those I teach must know the story that will never be outdated as were many "classics" I once taught in the little one-room schoolhouse.

This story will open the way to salvation. It will give rest to the weary. It will strengthen the feeble, encourage youth.

The time I save is not my own. With God's help I shall be a good steward over it. My house will be clean and neat—but plain. Someone else may have the frills, the polish, and fanciness. With the time I save I am seeking souls, aiding in church activity, and stimulating the interest of the very youngest and (I vouch for them) the most sincere of all Christians.

I am thankful that I'm allowed to serve in my small unprofessional way. Never again will I say, "If I had the time." Instead, I will point to the automatic-way-of-life that is so common to this day and say, "I'll use the time I save."

The books I missed as a girl, that Bible reference I always meant to look up, the hymns I have loved (but never memorized)—these aid my growth. At last there is time for stretching, time to explore the spiritual things. There is time to think and pray, to reach and cling to the most important things—those things that wear well here and hereafter. There is time.

Explaining the Refugee Problem

By WILLIAM F. HASTINGS

We could find homes and jobs for thousands of "surplus people." They are refugees still hoping to begin new lives somewhere

WHY DO REFUGEES need to emigrate from Germany? In face of the remarkable new prosperity in West Germany, why should people wish to leave?

Some officials have said there is no unemployment. Jobs await applicants in the Ruhr and around Stuttgart. West Germany is even now importing a few single men as farm laborers.

BUT WHAT GOOD will it do Boris Borloff and his family to know that there is work in the Ruhr? This Bulgarian DP is set down in a decrepit camp out on the Bavarian countryside far from work. He cannot and will not be able to go to the Ruhr. As a foreigner who knows little German, he will be "last hired and first fired."

There are today about 240,000 non-German refugees in West Germany. Probably more than 40 per cent of those employable are without jobs or immediate prospects.

Or here is Hans Mueller and his large family who for more than seven years have been stranded in one of the refugee camps for German refugees in Schleswig-Holstein. What good for him is work around Stuttgart or Essen? He cannot move his family there. Until new housing is provided, it is doubtful whether, even if he left his family behind, he could

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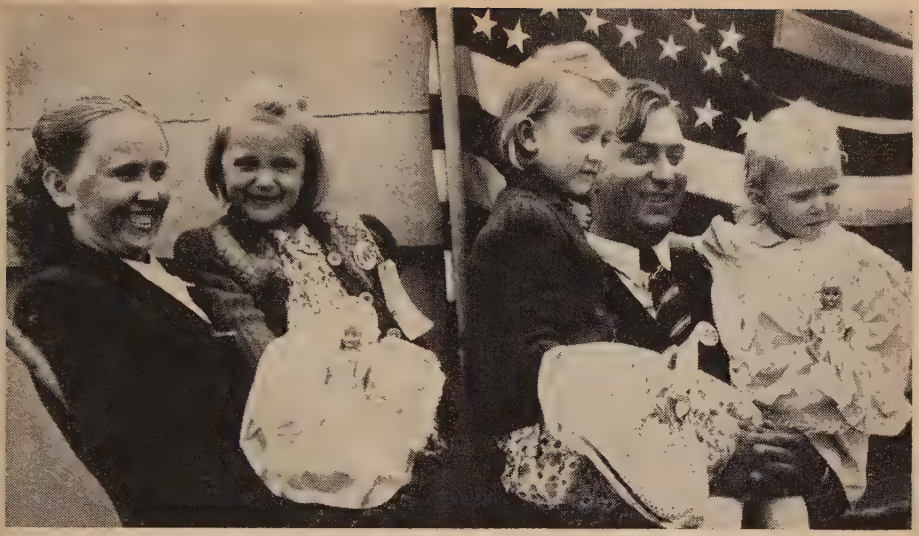
Mr. Hastings has represented the World Council of Churches in refugee resettlement work in Germany. His report appeared in "Advance," a publication of the Congregational Christian Churches.



HERE'S A REFUGEE FAMILY THAT FOUND A HOME IN AMERICA

find a bed in which to sleep.

Hans is one of 63,000 German farmers for whom there is no land in West Germany. Land is being "made" for 40,000 others in the marshes of Bavaria and elsewhere, but Hans is not among this fortunate group.

ONE MAY ASK, "Why does not the West German government build homes for workers and their families in industrial areas?" The Federal Republic has been doing precisely that. It spent since the war over $7 billion on refugees, of which more than a billion and a half went for housing. About 700,000 housing units for refugees are complete. Yet two million more units are urgently needed. Housing is the heart of the West German problem.

In Bonn last March, Dr. Middelmann of the German refugee ministry told us that it will be at least ten years before sufficient housing can be supplied to solve the problem of German refugees. He issued a report on Feb. 28 which states that 300,000 German expellees or *Volksdeutsche* were at that time unemployed, not counting the steadily increasing number of new refugees from the East German Soviet Zone. Of these a large proportion are without employment.

TO APPRECIATE what this housing situation means and why it is at the bottom of the problem, we might ask ourselves what would happen in our own communities if more than one out of five homes were reduced to rubble by bombs and shells, and if about one-fourth more persons should come to live in the houses that were left.

Nearly one person in four in West Germany today is a refugee—nearly 12 million out of 49 million. Of these perhaps 30 per cent are "integrated" in the sense that they have fairly good jobs and housing.

But 50 per cent are still unemployed or underemployed and living on the public assistance roll—without hope for the future. Twenty per cent of nearly 12 million persons means that over 2 million belong to families in which no one has

SCOREBOARD ON REFUGEES	
Lutheran Refugee Service (U.S.A.)	
Promises for homes and jobs for refugees	
Received through Sept. 18	4,674
Received Sept. 19-23	84
Refugees arrived through Sept. 18	1,832
Arrivals Sept. 19-23	27

work or in which someone has only a makeshift occupation.

So they need to emigrate from Germany and this is especially true of the non-German refugees and the German refugee farmers. Among them are many workers and farmers who would be a valuable asset in the United States.

WHY THEN, one may ask, have so few emigrated thus far? A first answer is that twenty months were required just to get the U.S. Refugee Relief Act program started, and even those who have registered for emigration have had to wait a long while before being processed.

Secondly, there is the answer given us by a German clergyman who is active in emigration matters. He points out that the preliminary questionnaire to be filled out and signed by all applicants "seems like a Nazi document.

"As soon as you begin to ask, 'Who was your grandfather?' or 'Where have you been the last fifteen years?' people wonder what kind of country the United States is and whether it has any real freedom to offer."

Fourteen questions have been dropped from the preliminary questionnaire, including the sixty-third which had twenty-five parts, each one a separate query. The questions particularly objected to by the German clergyman remain, however, though certainly they do not have Nazi motivation behind them. In a security-conscious situation, these questions probably will continue to remain.

THE THIRD ANSWER is that an astonishingly large number of refugees do not know that there is a chance to emigrate to the United States. They have never heard of the Refugee Relief Act. West German officials ask: "How can they choose unless they know?" We have found that, where they do know, a good number of the neediest are anxious to emigrate.

The fourth answer will go far to explain the official German attitude. There is a widespread hope that Germany may soon be reunited and that the refugees will be needed back in the East Zone where there is plenty of land for farmers and where there should be other jobs. The Austrian peace treaty and the overtures from Moscow to Adenauer nourish that hope.

If the United States west of the Mississippi were occupied by a former enemy, a similar hope might flame in the breasts of Americans even though it flew in the face of fact. Chancellor Adenauer seems quite well justified in fearing that the price of reunification might be such a loss of freedom as would make West Germany a mere satellite state.

Well do the West Germans know the misery of East Germany, from whence come reports that hunger is as terrible as it was eight years ago. One can travel for blocks in East Berlin without seeing a smile even on the face of a child, and the East Zone is unbelievably bleak.

WESTERN GERMANS would give sacrificially to help East Germany. But, as Adenauer has said, they will not pay the price of enslavement if that is what reunification means. Our guess is that, as soon as the Russian terms are announced, more refugees rather than fewer will wish to emigrate.

Many are living in camps, with sixteen

to forty persons crowded into a single room. Their only possible privacy is behind blankets hung up as curtains. Things are managed with customary German efficiency but the crowding is as intolerable as it was five years ago.

In addition, the stream of refugees into West Berlin and over the "Green Border" has been increasing.

So far, the World Council of Churches and the Lutheran World Federation have, with the help of the German *Hilfswerk,* registered and dossiered nearly one half of the 35,000 refugees we hope to bring to the United States from Germany under the Refugee Relief Act.

Even though the dateline for visas was not extended beyond Dec. 31, 1956, by Congress, we have real hope that we may come close to the entire number. That, however, would be less than the number of new refugees who crowd into western Berlin in the space of three months.

WE ARE NOT SOLVING the refugee problem in Germany. The most we can do, if we succeed, will be to help a few thousand of God's children toward a chance in life—those who now have no chance at all. It may well be that God can use us to find a place in which they can live. Their need calls us to help in the name of Christ by giving assurance through our refugee agencies that their necessity is indeed our opportunity.

HOW TO GET TO HEAVEN

By M. L. DOLBEER, SR.

IN MY DREAM I came to the great Gates of Paradise. Those gates were wonderful to behold, high and broad and beautiful. Confidently I knocked, expecting them to swing open for me.

Surely, if anyone had won a right to enter it was I. Heaven no doubt was expecting me. But the doors did not swing open, only a little window opened in the face of the great door. The Keeper of the Gate looked out and said, "What is your name, and why have you come?" And I said, "My name is Christian, and I have come to enter Paradise." The Keeper said, "Have you the Password?"

I was puzzled that he did not seem to be awaiting my arrival and that he asked for a password. So I said, "Sir, whatever the price is for entrance, I can pay it. See, I have a full purse here."

The Keeper looked at me, it seemed quite sadly, and said, "Have you indeed?" "Oh, yes," I replied, "I know that money cannot buy an entrance here, but see, I have many treasures gathered through years of hard work. Here is the record of all the prayers I have made; and here is the list of all the hundreds of times I have gone to church. Is it not a fine record?"

THE KEEPER looked sadder than ever, and said, "Go on."

"Well, here is the record of many gifts and offerings I have made to God. Surely this is enough." The gloom on the keeper's face grew deeper, and he said, "It is not enough."

"Well, then," I cried, "here is the record of my good deeds, my helpfulness to my neighbors, and service to my community. This is a certificate of honesty, proof that I always paid my debts and cheated no man. Here is a certificate from the Chamber of Commerce showing my records of more than twenty-five years of outstanding service. And here is the gist of the sermon my pastor preached when my body was laid away in the grave. See how highly he spoke of me, my faithful attendance, and my good deeds for the church."

The Keeper heard me to the end, and said, "Is that all?" Startled, I cried, "Surely it is enough. It's much more than lots of people have. I know many who did not do one-tenth of what I did. I have labored hard all my days to make sure I had the price of entrance here when my time came. Here, take it all, and open the gates of Paradise for me."

BUT THE GATES did not open. To my dismay, even the little window began to close. Despairingly I cried, "Sir, sir, do not go. Let me in, please, let me in." But the window continued to close and the face of the keeper disappeared from my sight. But just at the last moment he spoke, "There is a little gate over at the side. Perhaps you can enter there."

Angry and frightened now, I beat on the great gates with my fists, and shouted for the Keeper to come back. But all to no avail. Finally I turned and looked, and there at the side there was indeed a tiny door, so small I would have to get down on my knees to crawl through it—and on it was a name . . . "The Needle's Eye."

I looked at it with distaste, and not a little perplexity, and I thought what a strange reception Heaven was giving me.

And as I looked, I heard a voice say, "Throw away your purse." But I cried, "Sir, these are my treasures, the result of much hard work. How can I give them up?"

The voice merely replied, "There are greater treasures in Heaven, and yours have no value here. Throw them away." So sternly did he speak that I felt compelled to obey, and with sorrow and fear I took off that treasure belt, and the heavy bag I had carried so long and threw them to one side. And suddenly without that great weight I felt lighter and gladdened in heart.

AND THE VOICE SAID, "Take off your garments." But this I felt I could not do —for I had clothed myself in the garments of my pride, self-esteem, self-love. Stripped of these I should be naked indeed. "Sir," I begged. "These garments are precious to me. May I not keep them?" The answer was stern, "No! You shall be clothed with better garments. Only the naked soul, stripped of all but love of God, may enter here."

I wept as I tore off those garments I had cherished so, and stood stripped of all I had held valuable. And lo, the little door swung open, and I saw a narrow passage-way, and at the end a great light surrounding the figure of a cross, and the voice said, "Enter; Blessed are they who have no riches but love for the Lord Jesus. Salvation is the gift of God to all who believe. Enter thou into life eternal."

Then indeed in humility and surrender I entered into Paradise, content to know nothing but the love of my Saviour.

GOD MADE PROMISES

By LOUISE JOHNSON

A woman was frantic when facing the world alone, until she realized she wasn't alone

I SUDDENLY FOUND myself a widow. It happened so unexpectedly I could not comprehend the meaning of it. I'd been busy trying to help my husband get well, and hadn't thought about anything else.

But now he had left me and my little son behind. There was almost no money to live on. I was a nervous wreck, thin and worn and grief-stricken. I could not eat or sleep. Worry and sadness overwhelmed me.

I began thinking about our plight and was frantic. What could I do? I had been a stenographer before I married, but in eight years of keeping house it had been mostly forgotten. If I did go to work I'd have to make a comeback.

SO EACH MORNING I went out to find work. At thirty I seemed too old for employment. "I want a younger woman," I was told frankly. This terrified me and fear crept in that was unbearable.

I looked over on my dresser and saw my red-lettered Bible, opened it, and started to read the wonderful promises of God. "They are true or God would not have made those promises," I said to myself. "I'm going to believe in them with all my heart and soul."

I read on and on, through Mark, Luke, and John, and my spirits began to lift. The fear seemed to vanish from my cluttered mind and I began to think straight. "Help me, dear God. Take my hand and guide me."

I WENT to a room where there was a picture of Christ on the wall. I had a sense of him looking down at me when I knelt to pray. Tears rolled down my cheeks and seemed to wash away all the sorrow that had filled my lonely heart.

Suddenly a great light seemed to shine, a light of hope, and all the weight of my worry seemed to drop away. "I am going out and get a job. Dear God, please walk beside me," I prayed. Next morning, I got up with the sun shining into my window and I began to sing.

Sammy heard me and came in to breakfast, looking at me curiously as he sat down at the table. We thanked God for the food before us. "I'm going out for a job today, and I'm going to get it," I told Sammy. "Run along to school, and I'll see you later."

I ALMOST RAN to town, walking ten blocks to find a job, from one office to another. Then I saw a sign, "Secretary Wanted."

Going into the shabby office, I found an elderly man who wanted an office girl. He was very kind as I talked with him. In ten minutes I was at work, typing his letters and saying my prayers of thanksgiving.

From that day on, there was enough money to provide us with the necessary things and we no longer had to worry how we were going to live. "Thank God," I say, every morning, noon, and night, because I know it is He who gives me strength to live.

MANY CALL HER "MOTHER"

Marie Jensen, Lutheran mission nurse in Liberia, has rescued dozens of unwanted babies and won the affection of the people

"My twin babies are dying. Can you take care of them?" pleaded a distressed Liberian father.

Miss K. Marie Jensen, nurse at the ULCA mission station, hesitated at first. She already had more than enough to do with the dispensary, school and evangelistic work. Caring for two small babies would interfere with her other duties.

But she knew the native custom. When a mother cannot care for twins, one of the children is purposely put away to die. The belief is that the children are bewitched.

"I'll take care of the babies for the time," she promised the native. "If I can manage all right, I'll keep them here."

With the aid of some native girls who worked in her home, Miss Jensen managed all right until Mark and Elsie—as she had named the twins—came down with a combination of whooping cough and pneumonia. Then the babies required constant day-and-night attention. While this was going on, an old grandmother who was a member of the Christian community came with a tiny baby.

"The baby's mother has died," explained the old woman. "My relatives believe still in native superstitions and will have nothing to do with the baby."

Though Miss Jensen realized she could not add another baby to her nursery, she thought one of the teachers in the Sanoyea school might be willing to "adopt" a youngster. She persuaded Miss Amanda Gardner to take in the helpless little boy. The arrangements worked out so well that later Miss Gardner took in several other children. Hearing of the good work being done by these missionaries at Sanoyea, the Rev. P. T. Bowers, another ULCA missionary in Liberia, sent another doomed baby to them.

Now their problem was growing. How could they care for more babies? And yet, how could they leave these children to die when they were abandoned by their relatives? As they pondered and prayed about the problem, Pastor Bowers suggested, "Why don't you open a home or nursery for such children? Maybe the mission will take over the project."

In 1942 the Liberian Mission Conference put its stamp of approval on the "Sanoyea Home for Motherless Children" and provided a budget for it. Since then the nursery has usually had a population of about 30. "There are almost as many graves nearby in the little cemetery," Miss Jensen says sadly. "Often a child has been neglected badly before it comes to

By KATHERINE BENION

us and therefore can't survive."

Efficient management is necessary to keep the nursery operating smoothly along with the other work of the mission station. "Tiny children I keep in my house," Miss Jensen explains. "I can hear their cries at night and if any is ill, it is much easier to care for him. I also have a fireplace and if the little ones have to be fed at night, their milk can easily be heated there."

THE SCHEDULE is strenuous, but the joy Miss Jensen knows each time she sees a baby, who would otherwise die, develop into a healthy, happy child, is all the compensation she needs. Almost as great satisfaction comes when she observes the effect on the people of seeing children they felt were bewitched develop into healthy, happy boys and girls.

MISSIONARY NURSE AT WORK

People have made a beginning at supporting the nursery. During the harvest season they bring offerings of farm products such as rice and palm oil.

Things have not always gone easily. Items such as diapers, blankets, sheets and clothing have frequently been scarce. When a gift package comes from the U.S.A. with some hard candy in it, nothing makes the children happier.

THERE HAVE BEEN times when Miss Jensen did not know where she would obtain food for the next meal for the children. One year the rice crop had been very poor.

The day came when there was nothing to cook. In the morning the children and Miss Jensen had bananas. For dinner each had a little oatmeal and milk, but nothing remained for supper.

After a while the cook came to Miss Jensen and said, "The children are hungry and crying. What shall I do?"

Miss Jensen did not despair so easily. "Wait, pray, and be patient," she advised.

"Wait for what?" asked the cook bitterly.

"I've sent someone to Sanoyea, and I'm praying God will bless their journey and provide food for the children," the missionary replied. A while later they saw the man coming with rice for supper. The cook remarked she had here *learned* how faith can undergird one in time of trouble.

ARRIVING in the U.S.A. in 1911 from Denmark, Miss Jensen, then 20, joined her two sisters in Davenport, Iowa, and went to night school to learn English.

One year after her arrival, she became ill and her weight went down to 96 pounds. She knew it was a nervous breakdown, but Miss Jensen doesn't give up easily. She went to the home of an

uncle for a visit and there obtained housework in a parsonage where there were eight children. When they no longer needed her she went to work on a farm where she did everything from the laundry to milking cows. For this she received $3 a month and the privilege of using the buggy every other week. This enabled her to go to Elmore to attend church and visit her uncle. There she met an old couple who said they would give her room and board in return for household help while she got an American high school education. She completed this work, and for two years went to Dana College in Blair, Nebraska.

By this time the government was seeking women to take nurse's training. Miss Jensen applied and was accepted, graduating as a nurse from the Lord Lister Hospital in Omaha, Nebraska, in 1922.

Upon graduating Miss Jensen stayed on and soon became head nurse of the obstetrical department. Later she joined the staff of State College Hospital in Ames, Iowa.

"IT WAS GROWING on me that I'd like to use my profession for God," Miss Jensen recalls. "I talked to several pastors but they didn't give me much encouragement."

One day a Presbyterian mission leader told Miss Jensen he had a call for her. However, she decided to talk things over with the pastor of her church who suggested she first put in an application to the Danish Lutheran Mission in Kurdistan on the border of Persia.

They wanted her services but didn't have the money. For three years Miss Jensen waited, gave talks to church groups, sold books. In this way she saved $200 to pay for her own trip to Persia. Then came the news that the mission had been set on fire by Mohammedans. The doctor and the pastor were killed. The other missionaries had fled.

"At this point I felt very low," Miss Jensen recalls. "After three years of planning, it was not easy to accept the fact I was not going."

The Presbyterians still had a place for her, but Miss Jensen kept hoping there would be a call from her own church. Then Dr. Mary Markley came to Ames to meet the students and told them of the need for a nurse at the Liberian hospital.

No time was lost. Miss Jensen was commissioned a missionary of the United Lutheran Church and sailed for Liberia. She was placed in charge of the Phoebe Hospital.

IN 1931 MISS JENSEN went to Sanoyea. Here she opened a dispensary and did evangelistic work among the women and children. Once this work was established, she opened a boys' and a girls' school.

During this first term Miss Jensen did little dispensary work. "The people were not used to American medicine," she says. "Most were afraid."

An early incident added to the apprehension. Miss Jensen gave a man an injection, but told his people he was very ill and she didn't know what good it would do. The man died and they blamed the injection.

This man's wife, sick with ulcers, came to Miss Jensen for help. The moment the missionary mentioned an injection the woman cried out, "You kill my husband and now me!" And she fled.

Two years later the woman came again. "Give me the needle," she requested.

"But two years ago you didn't want it," the nurse said.

Her reply was prompt and definite. "People in town have felt the power of the needle."

That people were coming to feel the power of the needle became more evident to Miss Jensen each year. The year

BEDTIME IN THE LIBERIAN NURSERY

before she came to the U.S.A. for her recent furlough, the dispensary had treated 19,000 patients. Injections, dressing, deliveries and vaccinations were the daily routine for the nurses. Doctors cared for countless cases of cataracts, hernia, and strange tropical diseases. "A Bible woman is always at the dispensary to speak of Christianity to those who come for treatment," says Miss Jensen.

Though Miss Jensen is enthusiastic about all phases of the work in Liberia, the children at Sanoyea nursery are closest to her heart. They feel the same toward her. A letter received on her most recent leave expresses this well in the words of a child. It read:

DEAR MOTHER:

I am writing these lines. This is about the children. The children want you to come back. Sometimes Bishop Matthew just sits by himself and cries for you.

SHE MISSED THEM just as much. As she went about speaking, different church groups gave her presents. Her main interest was in gifts for "her children."

When she returned, everyone in the village of Sanoyea turned out there to welcome her. The dark-skinned little Bishop Matthew could not wait and wandered off in search of her. He was found several miles from the nursery. When asked why he'd gone away, he replied, "Mother's coming home and I wanted to be the first to welcome her."

This was the spirit of the adults as well as the children. The crowd danced and sang, and Miss Jensen was paraded around the compound in a hammock.

Miss Jensen's happiness equaled theirs. "While I know I need a change and a rest once in a while, I am never ready to leave my children and the people here," she told them. "I am so happy to be home again."

WORSE

"WELL, HE COULDN'T have done it at a more beautiful season of the year," Mrs. Tomaselli was saying as I came back with a kettle of water from the pump. "Discovered America. Columbus," she explained, seeing my perplexity.

"But, Mother," her son, Frank, reminded her with that youthful patience which can be more irritating than rudeness, "you must remember that he never saw this part of America—at this season or any other."

"All right, Frankie, all right. If you're such a wonderful Boy Scout that you're a grown-up den leader and know so much more than everyone else, you'd better keep an eye on that fire or all these poor cubs' parents won't have any coffee with their supper."

THE BOY GRINNED and accepted the rebuke in good nature. Evidently the Tomasellis are in the habit of expressing themselves freely, I decided.

"You know, of course," Marion Coons looked up from the cloth she was spreading over the weather-worn boards of the picnic table, "our den is going to dramatize the landing of Columbus, down by the water?"

"Do I know? I've heard nothing else from Pete for a week. At first, he thought it was going to be a secret, so he was fairly bubbling with excitement, but I guess they did need their mothers' help on some of the costumes."

"The one you and Pete fixed up is so good."

"Give Pete the credit. I helped, but he did most of it himself."

She looked around and lowered her voice. "I wish I could say the same about all the costumes in my den. Have you seen Billy Solomon's? It's a work of art. But his mother did all that intricate beadwork. She just thought it would add so much and she loves to do things like that and besides she tells me Billy is all thumbs. Which may be true, too, for all I know!"

"But doesn't that take away the whole purpose of the cub program? The way the men on the troop committee told it to me—I say, me, because Dan knew all about it from being scoutmaster—the youngster does all he can by himself. The parents are just supposed to help if he gets in a jam and give him plenty of interest and encouragement. If the parents do the work, they're the ones who derive the benefit! And in that case the whole thing misses the mark."

"Exactly. Oh, I shouldn't be talking about it, even to you, Connie, but really I get so wrought up! That woman would breathe for Billy, if she could. The poor boy hasn't a chance to do anything himself."

"It does bother you, when you are really interested in the child. I've run into the same thing in vacation school teaching. Where do you want me to put these pickles?"

WE TURNED BACK to the business at hand. I took over for Marion in the matter of arranging the food, for she had to go off to meet some of the families

who were just arriving. There's always a lot to do at these suppers.

Mrs. Tomaselli came to help me. "I think it's a nice thing for everyone to eat together. When each family brings its own and sits at a separate table, it isn't half so sociable. I went to one picnic that I said when I came home, well, for getting acquainted that was no good. You see, maybe we're a little stand-offish, not belonging to your church. But Frank has always liked your scout troop. For a long time he looked forward to when Mr. Melton would be his scoutmaster. And we aren't real good members of any church. We were baptized and confirmed Catholic but we don't go much. So we thought we'd let Frank do what he wanted to—"

SHE WAS RUNNING on at such length, I was becoming a little confused. I was glad when a pleasant-faced man came up, put his arm around her, and asked mildly, "Telling Mrs. Melton the story of our life? Don't let her, Mrs. Melton. You'll just be bored."

"No, I'm not telling her the story of our life." She pushed him away playfully. "Now you go talk to the men. We're having a very nice time here. He's just mad at me because I said if Frank goes to the cub picnic, we go, and not to where his family are all having a get-together for Columbus Day. That's what I was talking about and why Frank was uppish. He doesn't like it, when we talk about Italian celebrations, even if they are the most American holidays in the world, like discovering America!"

"Now, Mother. Mrs. Melton doesn't want to hear about Frank."

"Oh, but I do. I thought something I didn't understand was back of his remark. Why doesn't he like you to talk about it?"

"Funny about some of these kids," Mr. Tomaselli took up the story. "They don't like us to admit our ancestors weren't here ahead of the Indians."

"Now, Papa, that sounds snobbish and you know Frank is not that."

"Not snobbish. But wants to be so much like everybody else if they all wore rings in their noses he'd want a ring for his nose too."

"Then," I assured him, "boys are no different from girls of the same age. It's common to all youngsters, I think—the desire to conform to a pattern, the fear of being regarded as 'peculiar' or unpopular if they can't keep up with the crowd."

"Well, it's a pity. Say, that breeze is getting stronger. I hope it takes the smoke from the fire the other way. But I think it's a pity when children forget where their ancestors came from. I like to think of this country as a sort of patchwork quilt. All the different people with their customs give it color. Forget them all and what do you have? A dirty grey?"

"Not that we want to run Frankie's life," the boy's mother broke in. "We've tried to help him without making him just like us or watching his every movement."

SHE LOOKED meaningfully toward Mrs. Solomon, who was holding a towel for Billy to dry his hands. In a sudden pause, we could hear her voice, "Be sure to dry them carefully, dear. In this wind you can get chapped so easily with your sensitive skin."

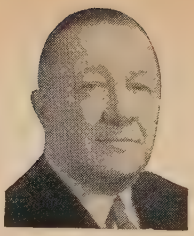
"It's easy to make mistakes in raising children, isn't it?" I observed.

"But some mistakes are worse than others. Which is worse? To train your child to be too independent or not independent enough?"

"That's a hard question. But groups like this, and regular church groups, can often help to correct our errors, don't you think?"

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Adolescent doubts

QUESTION: Bud is seventeen and doing well in high school. He is having a good social time, and seems to be well liked by both boys and girls. At the same time, I am worried. He has become a doubter, and he raises questions about Christian beliefs. What can we do about this?

REPLY: Young people normally in middle and later adolescence come to doubt many things, religious and otherwise. Their intellectual powers are coming into full power. They have a larger store of experiences, and tend to raise questions about many things which were formerly accepted without question. But a young person's background of religious instruction and his church activities will help to steady him as he comes to face the larger world.

It is a mistake to conclude that young people's doubts are "evil" or detrimental. It is rather for us older people to try to understand youth and their perplexities. Parents, teachers, and older friends can help furnish them constructive activities and associations. Doubt is often the route to a mature religious outlook.

Keep in mind the fact that youth like to "shock" older folks with their novel ideas, adventurousness, and unconventional acts. Doubts and confused expressions tend to decrease with the advance toward maturity. The very reasoning powers which lead to uncertainty later conduct young people to a higher understanding and appreciation of Christian faith, worship, and service.

Church school and home

QUESTION: Margaret, 10; Bob, 7; and Allen, 5—that's our family. My wife and I attend church services regularly. While we do not go to Sunday school we do see that the children are there.

We have a feeling that the Sunday school isn't doing what it could for the spiritual development of the children. The instruction and guidance could be much better. It really seems that the teachers don't understand the youngsters. I doubt whether the boys and girls are deriving much benefit.

REPLY: The Sunday school may not be doing all it could. Few of us are satisfied with our Sunday schools, though we highly appreciate the work and devotion of our church school teachers. The time for Sunday school is short, and co-operation from families is often poor. Better prepared teachers are needed and more of them.

But conditions are improving, though slowly, as the importance of Christian education comes to be better understood, and more effort and interest go into leadership education.

You can assist in the religious education of your children by having them in the weekday school of your congregation. If your church has no such school, you can help to get one started. You can give further assistance by enrolling in the adult department of the Sunday school, or a study group, or by helping to get such groups established. At the same time remember that the home has the children most of the time. The home's opportunity and responsibility are large.

Sociology of American Religion

Protestant, Catholic, Jew. By Will Herberg. Doubleday. 320 pages. $4.

Everybody must know by this time that religion has become popular in America. Statistics and other evidence have been reported in scores of magazine articles. Mr. Herberg summarizes this evidence impressively. But, he says, America has never been more secularist than it is now. Secularism is "the practice of the absence of God in the affairs of life." The author seeks to explain why there should be such a great church boom alongside a decline in genuinely religious attitudes.

Mass immigrations to America in the last century have produced the present situation, says Mr. Herberg. First-generation immigrants try to recreate in the New World the church life they knew in Europe as a means of preserving their group identity. Children of these immigrants want to forget the Old World, its languages, folkways, religious practices, so they may be fully accepted as Americans. But the grandchildren tend to return to the churches of their forefathers as a means of belonging to something which will give them group status, "to identify and locate oneself in the social context." "What the son wishes to forget, the grandson wishes to remember," Mr. Herberg emphasizes.

Third-generation church life is modified by American influence, prefers the English language, and is "overarched" by a faith in "the American way of life" as a common denominator holding together Protestants, Catholics, and Jews in one society.

In three extraordinary chapters, Mr. Herberg reviews a century of history of Protestants, Roman Catholics, and Jews in America, demonstrating his sociological interpretation of church life. People belong to churches not in response to inner urgings of the spirit but in conformity to social pressure to be accepted in group life, he says. The situation is not completely hopeless, because under the surface there are "signs of deeper and more authentic stirrings of faith."

There are numerous sharp insights and illuminations of the American scene in this lively study. However the Protestant situation, at least, is oversimplified. Protestants don't belong to "Protestantism" in general, but find group-identifications in a variety of divergent denominations. Also there are countless Protestants who are not third-generation immigrants, but sixth or eighth. Perhaps the Herberg thesis applies exactly only to the Jews, the group with which the author is best acquainted. G. E. R.

Skillful Sermons

Life Looks Up. By Charles B. Templeton. Harper. 192 pages. $2.50.

As the title suggests, this is a book of sermons or talks which lead the reader to look up to God and to find in him the power for elevating life to new heights. Its approach is not that of the success-happiness-and-confident-living cult, but a soundly evangelical one.

The author has used "language that is deliberately simple and nontheological" to deal with such important subjects as regeneration ("Land of Beginning Again"), sanctification ("How to Be Good the Easy Way"), the way of the cross ("Life Can Be Beautiful—If"), resurrection ("The End Is the Beginning"), stewardship ("Making Your Life Count"), evangelism ("Revolution!—Christian Style"), pride ("The Bigger They Come"), materialism ("Chrome-Plated Chaos"), and half a dozen others.

The author has a keen understanding of modern man, with his many follies and fears, and is skillful in bringing the Word of God to bear upon personal human needs. His style is as clear and fluent as a mountain stream. His diction is three-dimensional. And his many illustrations are discoveries in aptness. ROBERT W. KOONS

Sunbury, Pa.

Discovering Christ

Meditations of a Believer. By Marcel Legaut. Knopf. 277 pages. $3.75.

The author of this book is a French Catholic layman endowed with a bent for pure science and a former professor of theoretical mechanics who has discovered a deep religious vocation. Following World War II in which he served, he gave up city and university life for the contemplative and solitary life of a peasant and shepherd in a remote region. To his home come seekers from many walks of French society to learn the meaning of Christian humility and gain insights into the problems posed by science for modern Christians. Many of his visitors are students and educated people with the pertinent question, "What lack I yet?"

The book consists of thirty-five meditations based either on the events of the life of our Lord or on his teachings. The meditations are composites of exposition of the texts, prayers, and God's direct speech to the reader, who suddenly finds himself talking to Jesus or being talked to as well as reading what the author has written.

The device is quite successful. Although the book carries the imprimatur of Cardinal Spellman, there is little in it to offend evangelical Christianity. The author does not seek to convert but to discover the hidden meaning of the gospel which lies deeper than most of us surmise. Frequently the light is poorly focused on the hidden truth and the reader actually gropes in the dark. It is not for hurried reading; there are no easy formulas or ladders for poise and power. Like Thomas a Kempis' "Imitation of Christ," the book requires a devout heart to appreciate it. One comes across many passages like these, "Many people want to act and it is well; few consent to fail—that is, to accept the Cross." And "Happy the life like Yours, O Jesus, that begins and ends with a holocaust." Nuclear!

One chapter, "On the Threshold of Existence," probably describes the author's experience of conversion: "On that day, Jesus, You were no longer merely the Master who teaches, the Guide who leads, but He who *creates* me. And, my whole being filled with fear and awe, I heard Your words, which I had understood differently: 'I am the way, the truth, and the life.'"

Baltimore OSCAR W. CARLSON

Dutch Scholarship

A New Critique of Theoretical Thought. By Herman Dooyeweerd. Translated by David H. Freeman and William S. Young. Presbyterian and Reformed Publishing Company. Philadelphia. 566 pages. $36 per set of four volumes.

Here is the first volume of a major work which both author and translators view as a revolution in Christian philosophy. Without doubt it is a profound study and no book for a novice. It comes to grips with a secularized philosophy that has been dominant in post-Renaissance thought. The author purposes to take into consideration the whole breath of scientific study, for no single problem of science and philosophy can be viewed in isolation. Somehow every thought of man must be brought into the captivity of Jesus Christ.

The book is never easy reading. The translators have not realized that Anglo-Saxon cognates are not always preferable to words of Greek, Latin, or French origin. There are glaring inconsistencies in transliteration and capitalization. Nevertheless the translators are to be congratulated for their energy and devotion in introducing this work of Dutch scholarship to a wider audience.

BENJAMIN LOTZ

Susquehanna University

There Is a Lad Here. By Sedoris N. McCartney. Augsburg. 147 pages. $2.50.

Mr. McCartney, an excellent story-teller, is now a United Lutheran missionary to Japan. As a teacher he has gone far beyond the line of duty in counseling youth on their personal problems. Here are case histories, revealing deep insight into human nature, and exhibiting the potentialities of youth for good or evil. Parents, teachers, and pastors may be helped by this book in understanding young people and learning how to deal with them.

OVERSEAS

German Churchmen Visit Russia

GERMANY: Bremen. Sept. 29.—VISITS TO Russia are common these days. First there was a group of American farmers, then a German soccer team (which was defeated, by the way). Baptists renewed their contacts with their fellow Baptists, and a few weeks ago West German Chancellor Dr. Konrad Adenauer came back from Moscow bringing news about our prisoners of war who are still in Russia.

There was also a German church group of eight who paid a visit to the Russian Orthodox Church. The West German press hardly noted this event, since the political conferences of Dr. Adenauer in Moscow naturally got more public interest.

President Wilm of Westphalia told us at a pastors' conference about his impressions. The delegation headed by President Held of the Rhineland regional church traveled 5,000 miles and visited patriarchs and bishops as well as churches and church institutions in Moscow, Kiev, Odessa, Leningrad, and Riga (Latvia).

1) The hospitality was overwhelming. Even state officials were friendly to the delegation. Churchmen were allowed to make every contact they pleased with the population and could take lots of pictures.

2) The delegation was much impressed by the signs of a vigorous church life. Service attendance is said to be excellent. Though most of the church members are very poor their offerings are generous. (Priests usually get a monthly salary of 4,000 rubles, which is about $500.) The churches, old ones and others rebuilt after the persecution, are glorious and wealthy. Even small villages quite often have churches. Most parents bring their children for baptism, even if they are Communists.

3) The relation between church and state can be understood from a remark made to President Wilm by the state minister of church affairs, Mr. Karpow: "Christian faith is nonsense!" But this man says also that the churches in Russia possess greater freedom than the state churches of Sweden or England. Though an atheist, he cooperates with the churches. Since Sunday has been restored as a day of rest, only stores are opened on Sunday, and people can attend church if they want to.

4) The German delegation participated in a newly created festival of the Russian Orthodox Church, the "Festival of the death of the Virgin Mary." This seems to indicate a growing antagonism toward the Roman Catholic Church with its bodily ascension dogma.

5) In Leningrad our churchmen visited the theological seminary for graduate students. First, they say, they were received a bit formally until Professor Iwand gave a theological lecture. The Russians declared that they didn't know before about the rebirth of German theology. They knew only the names of Ritschl and Harnack, last-century theologians with a liberal theology. The name of Karl Barth was unknown.

6) In Leningrad President Wilm had the largest audience for a sermon. He preached to 8,000 people who had to wait for the delegation more than four hours, since the Germans were late in arriving. When Pastor Wilm talked about the guilt of our nation the crowd interrupted him by saying together: "We forgive you; God forgive us all."

Later on there followed, as in other cathedrals and even on public streets, the kissing of the hands of our churchmen. Laymen and pastors said this visit of German church leaders was a gift of God for them. They were well pleased that the state allowed this visit.

7) To drill another hole into the isolation of the Russian Orthodox Church it was decided that exchange of professors and students for the ministry shall be reconsidered. (Before the first World War quite a few Russian theologians studied at German universities.) Beginning this exchange two Russian professors will start their teaching in West Germany next summer.

—REINHARD GROSCURTH

CENTRAL STATES

Mission Congregation Is Organized in Nebraska

By PAUL WIEGMAN

OMAHA—A congregation that has both a church and a church site—but hasn't put the two together—was organized as Trinity Church in Polk, Neb., Sept. 11. The group had bought a former Methodist church in Hordville, five miles from Polk, at an auction in July. The following week it purchased a suitable site in Polk. The building has not yet been moved to its new location.

Services were begun in the mission in April by Pastor W. H. Saas of Zion Church, Benedict, Neb. A Sunday school was organized during the summer and has an enrollment of 40. A women's organization is functioning. A nine-man church council was elected Sept. 4. Synod President C. H. Zeidler preached on the day of organization.

The new church of St. John's at Ohiowa, Neb., was dedicated Sept. 4. Synod Secretary A. W. Young, superintendent of Tabitha Home, preached. Pastor Karl Konig, Jr., of Sutton, Neb., was liturgist and St. John's Pastor Burnell W. Hartman was dedicator. The Rev. Ralph Ritzen, admissions counselor of Midland College, was speaker at an afternoon service. Dr. E. B. Keisler, president of Central Seminary, preached in the evening.

The church seats 225 in the nave and 35 in the balcony-choir loft. It was dedicated with less than $1,000 left to be paid on the $45,000 cost.

Central States Synod had contributed 78.81 per cent of its Lutheran World Action quota by Aug. 20—highest percentage among ULC synods—but was on 14th place in payment of its apportionment quota with 49.50 per cent paid, ULC Comptroller Carl A. Warden reported. Said Synod President Clemens H. Zeidler: "If we can do it in the one, why not in the other? Both are needed." But, he added, despite the slower pace of apportionment payments, "we are first in percentage of apportionment gain over 1954."

YOUTH LEADERS were given opportunity to study the planning of effective programs for young people in their congregations at clinics held in 16 churches of the Central States Synod in September. Pastor Lawrence M. Reese, of the ULC Board of Parish Education, toured the area, directed demonstration teaching sessions, led the discussion of teaching methods, and described materials for youth work. Chairman of the synodical parish education committee is Pastor Aksel C. Larsen.

THIRTY-TON CHURCH WALL was raised in one piece to cover front of Reformation Church, Wichita, Kansas. Panel is work of sculptor Bernard Frazier, was cast in concrete on ground, hoisted into place as 16 x 28-foot wall. Pastor of three-year-old congregation is Eugene Smith.

THE CHERUBS offered their song when the Lutheran Home at Topton, Pa., celebrated its anniversary last month. Guests and singers equally enjoyed performance.

FLORIDA

Three Missions Slated For Early Development

By CHARLES F. STECK, JR.

FORT LAUDERDALE—The church in Florida has not lagged in meeting the demands occasioned by the state's phenomenal growth. In the decade from 1945 to 1955 the number of United Lutheran congregations has grown from 14 to 30. Nine were organized within the past four years.

Five missions are now in varying stages of development. Their organization will be completed this fall or early in 1956. Three new missions, Melbourne, Sebring and North Tampa, have already been surveyed and approved for development. A mission developer will soon arrive to begin work in Melbourne, and other developers will be assigned to the remaining fields early in 1956.

Florida schools opened on schedule, with no attempt made to commence racial integration. Because of the constantly increasing flow of new residents from the north it is unlikely that much difficulty will be experienced once desegregation plans have been completed. There is no talk of closing the public schools as one way of defeating the U.S. Supreme Court's ruling.

The Florida Synod has selected a woman to be business manager of its synodical newspaper, *The Florida Lutheran.* Unanimously chosen by the Committee on Publicity and Publications was Mrs. George Edward Smorra of Christ mission, Fort Lauderdale.

Mrs. Smorra lives in the city where the monthly is published, and is a capable business woman. She is a charter member of her congregation and superintendent of the Sunday school's primary department.

INDIANA

Synod President Installed At Service in Richmond

By ROBERT H. HEINE

INDIANAPOLIS—The Rev. Walter M. Wick was installed as president of the Indiana Synod on Sept. 18, in First Church, Richmond. Dr. Franklin Clark Fry, United Lutheran Church president, preached the sermon, and Dr. Fred M. Hanes, retiring synod president, conducted the installation. Pastor Wick served the Richmond congregation from 1948 to Sept. 1 of this year. He has moved to Indianapolis where the synod office is located.

Dr. Fry said in his sermon that Pastor Wick will need the "supreme Christian quality of humility," which must be directed in three ways, "to yourself, to your brethren, to God."

"All of us need to thank God most eloquently when we are given a task beyond

INDIANA . . .

our strength. That man is blessed to whom God gives greater weight than he can possibly carry, because that fact throws him . . . into the open arms of his God," he said.

"You need," Dr. Fry told the new synod president, "to be waiting for that living water that springs up to eternal life, transforming your own character into a conduit to carry it to other pastors that they may carry it to the irrigation trenches of their congregations . . . to irrigate the vineyards of God.

"There is nothing you have but what has been given to you. And remember, He who gives will give enough."

KENTUCKY-TENNESSEE

Louisville Paper Explores A Pastor's Work Schedule

By ROGER G. IMHOFF

LOUISVILLE—While labor unions talk of a 30- or 35-hour week, working hours of at least one group of people show no signs of becoming shorter, a reporter of the Louisville *Courier-Journal* found last month. "For Louisville's pastors," he wrote, "the 60- and 70-hour week is still standard."

The reporter interviewed Pastor Samuel P. Diehl, Jr., of St. John's Church, St. Matthews, a suburb of Louisville, and found that there are no signs of "shorter hours" for clergymen.

According to Pastor Diehl, it takes at least 20 to 25 hours of study a week to prepare sermons showing "how the teachings of Christ can be applied to the lives of people." Preaching, he said, is one of the most pleasant parts of the ministry but it's by no means all. Pastoral visits, counseling, funerals, and the many meetings of groups in his 425-member congregation take many hours each day. Catechism classes for children and adults and training courses for Sunday school teachers occupy at least 60 nights a year.

The "responsibility to your denomination" and to the community make more de-

ENTHUSIASM runs high when the Golden Age Club of Christ Church, Lewisburg, Pa., meets for its periodic sessions. Club members, who must be over 70 years of age, gather to listen to conferences, assist in missionary activities and in preparations for Bible school classes.

TRAINING aboard ship is given student chaplains on field trip to U.S. naval air station, Quonset Point, Rhode Island. Shown here on the bridge of USS Ware during indoctrination cruise are Carlton Howells (ULC), Eugene Baisden (ALC), and William Ennis (ULC).

nands on his time, and on top of all this Pastor Diehl pursues graduate studies in a local theological seminary. But he still finds time for his family and his collection of some 300 exotic fish. It's a full schedule, but, reported the newspaper, Pastor Diehl doesn't feel he's overworked.

SIX CHILDREN from Oesterlen Home, Springfield, Ohio, made the 1,900-mile round trip to Tullahoma, Tenn., this summer to live in homes of members of Trinity congregation. Pastor Richard Smith reports that the plan was successful in bringing the message of one of the church welfare institutions into the homes of church members.

BRIEFS: A new parish education building was dedicated by Hopeful Church, Florence, Ky., Wilford C. Butt pastor . . . Pastor Roy B. Setzer, for eight years at Memorial Church, Louisville, has gone to Mizpah Church, St. Louis . . . Pastor Frank Barcus has moved from Cold Spring, Ky., to Lanesville, Ind. . . . Fall Conference of synod will be held Oct. 31 at Zion Church, Covington, Ky. . . . The Louisville Council of Churches film library has bought a copy of the *Martin Luther* film.

MICHIGAN

Four New Missions Get Started In Vigorous Development Drive

By CLYDE G. STEELE

DETROIT—Four United Lutheran missions are being launched this month in Michigan. First services were held in two fields on Oct. 2. The other two were slated to begin later this month.

An unusually strong beginning was made at Adrian by Pastor Ronald Fuller, recent Chicago Seminary graduate. There were 153 persons present at the first service. The synod's executive committee reports that it has purchased property valued at $190,000 for its new missions during the past 15 months. Three missions were organized in the synod between January and June.

The stewardship committee conducted workshops in every section of synod during the month of September. Laymen in a number of congregations served as discussion leaders.

PASTORS and lay delegates from both synod conferences met at Gun Lake Summer Camp the second week in September for two days of intensive Bible study preparatory to the fall evangelism campaign. Pastor Otto F. Reble of St. Timothy's Church, Oak Park, led the discussion on the first three chapters of Ephesians with reference to the work of the church and its evangelistic task. Pastor Reble was elected president of the Eastern Conference, Pastor Everett P. Bunck continues as president of the Western Conference. Almost all congregations were represented.

The Rev. Kenneth Ferguson, who served until June with the Board of American Missions in the Virgin Islands, has been called

MICHIGAN . . .

by the synod to develop a congregation in West Lansing. The Rev. Ivan C. Ross, mission developer and first pastor of Holy Trinity, Niles, has resigned to accept the call to St. John's Church, Anderson, Ind.

Faith Church, Grand Rapids, a two-year-old mission, held groundbreaking services for the first unit of its $120,000 edifice Sept. 11. Pastor is the Rev. Robert J. Lignell.

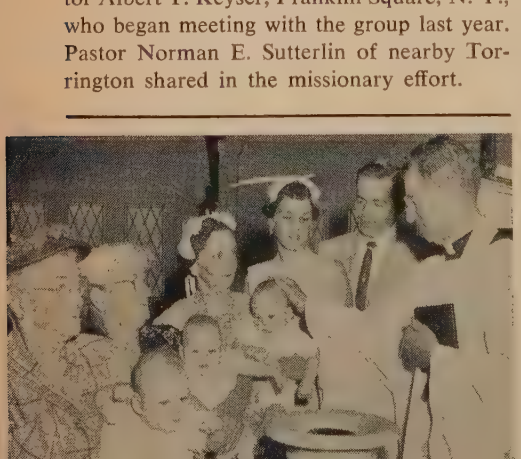
Sept. 18 marked the installation of Pastor Daniel S. Rolik at Hope Church, Dearborn, by Synod Secretary William D. Schaffer, and installation of the Rev. Frederick D. Jacobi as associate pastor of Hope Church, Detroit, by Synod President Frank P. Madsen.

NEW ENGLAND

Cornwall Mission Getting Ready To Organize as ULC Church

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—A mission congregation, independently organized this spring in Cornwall, Conn., moved into its church in August and was getting ready for formal organization as a United Lutheran church. The mission, St. Peter's, was started by Pastor Albert T. Keyser, Franklin Square, N. Y., who began meeting with the group last year. Pastor Norman E. Sutterlin of nearby Torrington shared in the missionary effort.



This summer, upon request of the congregation, the New York and New England Synod assigned Henry Brau, Jr., of the Philadelphia Seminary, to serve his internship at St. Peter's under Pastor Sutterlin's direction. Once brought into the ULC—probably early next year—St. Peter's may become part of the Torrington parish.

St. Peter's new church, a former chapel of a Congregational church purchased for $3,000, was dedicated Aug. 28.

Grace Church, Stratford, Conn., will build an addition to the church to house the increased Sunday school enrollment and provide a study for the pastor.

St. John's Church, New Britain, Conn., held a testimonial for Pastor Otto A. Plagemann, to celebrate the 40th anniversary of his ordination. On Sept. 16 the conference held its fall convention at Lake Minnewaska, N. Y. A stewardship workshop was sponsored by the synod on Sept. 17.

Three Sunday school workers' conferences were held in New England at Manchester, Bridgeport, and Boston in September with Dr. Paul C. White and Miss Catherine Juram as speakers.

> Games of chance are slowly being legalized in various towns and cities in Connecticut, since the state has left the decision to the districts. The vote seems to be light. Only about 10 per cent of the eligible voters are casting ballots. About 75 per cent of the votes approve of legalizing the games.

The pastors' preaching convocation was held in Trinity Church, New Haven. Synod President Frederick R. Knubel and Dr. Edmund Steimle, professor at Philadelphia Seminary, delivered lectures.

FIVE GENERATIONS assisted when triplets of Mr. and Mrs. Thomas H. Mann were baptized by Pastor David U. Druckenmiller at Faith Church, Mt. Penn, Pa. Holding Deby Lynn is Mrs. Myrtle Hummel, great-great-grandmother; holding Diane Marie is Mrs. Poster Smeal, great-grandmother; holding Chris Harold is Mrs. James Mullen, grandmother. Parents look on.

LEADERS for evangelism mission in Denver area met last month with chairmen from 25 churches (see Rocky Mountain news, page 44). Discussing plans (from left) are Earl Hannebaum and Pastor Elmer W. Harner, St. Paul's; Pastor J. Benner Weaver, program chairman; and ULC Associate Evangelism Director Clifton Weihe.

The annual conference Brotherhood retreat will be held at Lake Minnewaska, N. Y., on Oct. 22 and 23. Theme will be, "The Christian's Responsibility—to God, his Church, his fellowmen." Speakers will be Dr. Knubel, the Rev. Robert W. Endruschat of Trinity Church, New Haven, and Earl Freese, president of the synodical Brotherhood. The Rev. Herman F. Vesper of St. Paul's Church, Terryville, is chaplain. Dr. Hans P. Treuenfels, a member of Good Shepherd Church, Norwalk, is chairman.

The conference Women's Missionary Society will hold its convention in Grace Church, Hartford, on Oct. 25. Mrs. Eugene Stowell, vice president of the synodical WMS, will address the convention. Miss Adeline Grabber, a Bridgeport school teacher who spends her summers teaching in the Navajo Indian reservation, will talk about life among the Navajo Indians. Dr. Paul P. Anspach, of the ULC Board of Foreign Missions, will speak about Malaya and Hong Kong. He has recently returned from organizing the field in Malaya.

The State Luther League held its two-day convention in First Church, Waterbury, on Oct. 8 and 9.

Trinity Church, New Haven, purchased a parsonage for the assistant pastor.

NEW YORK

Extended Old-Age Service Considered by Buffalo Home

By HERBERT A. BOSCH

BUFFALO—The Home for the Aged is giving consideration to a program of extended services to nonresident aged. In consultation with Pastor Francis A. Shearer of the ULC Board of Social Missions and others, the board of directors is planning to assist older people even before they might make application to the home.

Using the facilities of the Batavia YMCA, 100 Luther Leaguers from 25 Buffalo and Rochester churches spent a week camping at Silver Lake. A program of Bible study, church history, and workshops in the morning was followed by recreation and entertainment. The success of the week was such that the Western Conference voted in September to consider the acquisition of a camp site, to be used by groups of all ages.

Progress in the erection of the Home for the Invalid Aged, an intersynodical venture, has been so rapid that the cornerstone laying took place Sept. 25. Pastors and laymen from the four co-operating Lutheran bodies took part in the service.

The educational unit erected by St. John's Church, Lancaster, at a cost of $230,000 was dedicated in August. Pastor Edward G. Goetz conducted the service; Conference President Ernest C. French preached. Some of the rooms of the new parish house have been offered to the school board for use of the public school.

THE FALL SESSION of the Western Conference was held at Holy Trinity Church, Dr. Ralph W. Loew and the Rev. Matthew L. Winters pastors. Emphasis was on parish

Enrollment Levels Mount In Church-Related Schools

CAMPUSES were crowded as Lutheran colleges and seminaries began a new year. Last fall ULC colleges had 9,625 students enrolled, seminaries 736. This year's figures are higher.

Carthage's enrollment is 435, 12 per cent higher than last year. Chicago Seminary had 101 students, 30 of whom are first-year men. Gettysburg College opened with 1,382 students, a record in its 123-year history. Of the 476 new students, 100 are women.

Hartwick—attended by 451 in 1954—expected a 50 per cent increase this fall. Muhlenberg College enrolled 819, including 250 freshmen. Newberry's opening exercise was attended by 465 students. Roanoke College reported an enrollment of 525—a gain of 15 per cent over last year. Susquehanna's student body was 10 per cent larger than last year's 447. Philadelphia Seminary reported 155—in line with the high enrollment levels of recent years.

Thiel College announced an enrollment of 530, largest in five years, with 225 freshmen. Wittenberg's College freshman class totaled 412.

BUILDING PROGRAMS were trying to keep pace with the trend. Among projects started or completed this fall were Hartwick's new men's dormitory, Lenoir Rhyne's auditorium —first of a seven-building program planned over the next five years, Newberry's dormitory for men. Midland College planned an administration-classroom building and an addition to the women's dormitory, Muhlenberg a men's dormitory and conversion of West Hall for use of women's dormitory in preparation for the introduction of coeducation, probably in 1957.

Thiel College opened bids for construction of a 12-unit dormitory for married students. Wartburg readied three wings in a temporary men's dormitory. Wittenberg set dedication of the $1,500,000 chapel-library for next April and prepared to establish a home economics center in the old library.

ON LOFTY PERCH, workmen put aluminum cap on 218-foot tower of Wittenberg's new chapel-library on campus of Springfield, Ohio, school.

NEW YORK . . .

education and the 140 delegates and visitors assembled in workshops to discuss related subjects.

ROCHESTER—Church of Peace, Rochester, has called the Rev. Richard K. Muck as pastor beginning Sept. 1. Pastor Muck is a native of Buffalo and a graduate of University of Buffalo and the Philadelphia Seminary. He once worked for Buffalo newspapers and in Philadelphia. He comes to Rochester from St. Paul's, Rockland County.

The Rev. Theodore D. Weiskotten, until recently pastor at Poestenkill, has assumed the pastorate of the Church of the Transfiguration.

More Space in Schools Needed; Population Growth Continues

By HOWARD L. LOGAN

LOS ANGELES—School opening in the Los Angeles area focused attention on the urgent need for more classroom space. New enrollment brought 40,000 more children into classrooms than had been there in June. Classes are being held in tents. Many schools have resorted to half-day sessions.

Conditions in schools were repeated in churches. Many congregations reported overcrowded Sunday schools. Several churches are planning to build additional educational units. Some church school buildings are already going up.

CONGREGATIONAL leaders and ministers assembled in Los Angeles' Angelica Church last month to get a thorough briefing on the program for the Preaching-Teaching-Reaching mission planned for the area Oct. 30-Nov. 4. Addressing the 800 Lutherans at the Augustana church was Augustana's director of evangelism, Pastor William Berg, who will direct the program both in Los Angeles and San Diego. More than 110 churches will take part in the mission involving an area with a population of over 4,000,000. A mission in Fresno, scheduled during the first week of November, will be directed by Pastor Donald Hansen (UELC), Chicago.

Fundamentalist churches in Los Angeles, Pomona and Long Beach were showing the "Martin Luther" film as soon as it became available to churches, but Lutheran churches were slower to act. Youth for Christ, Church of the Open Door (Los Angeles Bible Institute Church), etc., saw the value of the film as an evangelism aid. It is expected that the Lutherans will follow their lead soon.

The Southern Conference of the synod met at First Church, Redlands, and heard Dr. Paul Dieckman of Midland College, Pastor Ross Hidy, ULC Western Regional Director of Evangelism, and Dr. Charles Foelsch of Pacific Theological Seminary.

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PACIFIC SOUTHWEST . . .

Chief topics were the appeal for funds for Camp Yolijwa and support of Midland College's capital funding appeal.

Lutheran Welfare Service in Southern California completed the first ten years of work for National Lutheran Council churches in early October. Executive Director Frederick A. Smith has led the organization since its beginning. Many new services have been added in ten years.

AMONG THE CONGREGATIONS: Grace, Richmond, has made a survey of its area in an effort to attract the unchurched. Many congregations observed Youth Sunday this year. First, Glendale, aired the youth service as a part of the regular Sunday broadcast. Luther Leaguers conducted the program. Trinity, Pasadena, dedicated two stained glass windows. Foothills, La Canada, opened a co-operative nursery school under direction of Mary Hammersle. Redeemer, El Monte, broke ground for the first church building. The mission congregation has been meeting in a converted garage. New assistant pastor at St. Matthew's, North Hollywood, is the Rev. Stanley N. Califf.

AMONG THE CLERGY: The Rev. Erwin Vosseler resigned as pastor of First Church, San Diego, to accept the pastorate of Redeemer Church, Portland, Ore. The Rev. Quentin Garman conducted a preaching mission at Elmendorf Air Force Base in Alaska. Enrolled at the University of Southern California's School of Religion are Pastors Walter Sabins, John Foerster, Charles Clark, Edward Ray, and Gerald Pederson.

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PENNSYLVANIA

College's World-Wide Interest Stressed at Thiel Convocation

By LUTHER E. FACKLER

PITTSBURGH—Church leaders, government officials and foreign diplomats will set the tone for outstanding events over the Oct. 16 weekend at Thiel College, Greenville. The weekend program will center on "The Christian College—Vision for Our Time."

It will start with an honors convocation on Friday at which Dr. Clarence C. Stoughton, president of Wittenberg College, is the speaker. Members of the Pittsburgh Synod will be honored for outstanding services to the church. They are Harry E. Cope, Greensburg; Arthur Martsolf, New Brighton; Raymond McGraw, Freeport; Lee H. Zonge, Pittsburgh; and Mrs. Oliver Warren, Jeannette.

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Speaker for the Pittsburgh Synod Day event will be ULC President Franklin C. Fry. Annual homecoming football game between Geneva College and Thiel will follow the president's dinner for members of the Thiel College development committee.

World affairs are featured on Saturday. Speakers are Ambassador Djalal Abdo, Iran's delegate to the United Nations; Abdul Hassouna, Arab League secretary general; Walter L. Williams, U.S. Undersecretary of Commerce; and Ambassador Hans Christian Engen, Norwegian representative at the UN. Thiel's football coach and athletic director for more than a quarter of a century, John B. Stoeber, will be honored at the alumni's homecoming banquet.

"PITTSYNOMEN" is the name of the synodical Brotherhood news magazine. It is the brain child of President J. Russell Barley. The name is the abbreviation of "Pittsburgh Synod Men." The magazine made its first appearance at the synodical Brotherhood convention. It includes news of conference and local brotherhoods and will serve to stimulate the men's work within the synod.

U.S. Senator James H. Duff of Pennsylvania was speaker at the reception day of the Old People's Home, Zelienople. This is the 50th anniversary of the home which will now be able to accommodate retired pastors and their wives. A new apartment has been dedicated as "Troutman Hall," in memory of the donor, the late Albert C. Troutman, formerly of Butler. The memorial plaque was unveiled by Mrs. Troutman.

The administration building of Thiel College has been named Roth Memorial Hall to honor a family long affiliated with the college as presidents, professors, students.

The Koch School of practical nursing at Passavant Hospital may serve as model for similar institutions in Asia. Five nurses from India and Indonesia visited the hospital to study how the training program could be introduced in their countries.

A scholarship fund has been established at Trinity Church, Freeport, to give financial aid to college and seminary students preparing for full-time Christian service. Two

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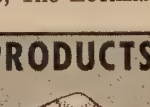

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PA.: PITTSBURGH . . .

students will benefit from the fund during the present academic year.

SPEAKERS at Pittsburgh Synod fall conferences will be Dr. Edmund Steimle, Philadelphia Seminary; Dr. G. Elson Ruff, editor of THE LUTHERAN; Drs. Amos Traver and E. E. Flack, Hamma Divinity School; and Dr. Robert Oberly, missionary on furlough.

ROCKY MOUNTAIN

Preparations for Mission Week Swing Into High Gear in Denver

By OLIVER F. WEAVER

DENVER—Preview of the mission weeks scheduled for the Denver area later this month by 51 National Lutheran Council churches was given in September when 300 ministers and laymen met at St. Paul's Church, Denver, to work out details of the event. The Preaching - Teaching - Reaching Mission, Oct. 23-28, will include Denver, Colorado Springs, Greeley and the tri-state area of Colorado, western Kansas and Nebraska centered at Holyoke, Colo.

The Rev. Clifton M. Weihe, of the National Lutheran Council's department of evangelism, will direct the mission. General chairman is Pastor J. Benner Weaver.

Lutheran ministers from all parts of the nation will come to deliver messages. Workshops and briefing sessions will be held to cover every area for both pre-mission and mission-week visitors. Press, radio, and television coverage has been secured. Station KOA in Denver will co-operate with the public relations committee, of which the Rev. Alton M. Motter and Waldo Smith are co-chairmen.

HIGHLIGHT of synodical events in September was the pastors' retreat held at Camp La Foret. "A mountain-top experience" was the comment of one participant. Dr. Charles B. Foelsch, Pacific Seminary president, gave exegetical studies of the First Epistle of Peter.

The Rev. William A. Good was installed

as assistant pastor at St. Paul's Church, Denver, in August. Synod President John F. Futchs officiated.

The Rev. LeRoy J. Dobbe, who began developing a mission in Farmington, N. M., last June started services Oct. 2.

Luther League and Youth Camp was held near Deckers, Colo., with 175 in attendance. Guests were LLA Associate Secretary Arthur Bauer and Sister Evelyn Houlroyd. The League's new president is Tom Wold of Albuquerque. Pastor Charles L. Strubel was camp director.

St. Paul's Church, Albuquerque, Leeland C. Soker pastor, now has an assistant pastor, the Rev. Charles Hoemig.

Trinity Church, Boulder, has purchased a house near the church for expansion and Sunday school purposes. John B. Rupley, Jr. is pastor.

Epiphany Church, Denver, Fred H. Bloch pastor, surpassed its loyalty appeal for $25,000. Expansion is necessary, classes are crowded, other facilities needed. The house next door has been purchased, will be connected with the church, used for church office, choir and Sunday school classes.

Robert P. Keener, a former organist and choir director at Bloomington, Ill., was installed in August as minister of music at Messiah Church, Denver, by co-pastors J. Benner Weaver and Alton M. Motter.

—Changes of Pastorate—

CENTRAL PENNSYLVANIA

CHAMBERLIN, CHARLES A. From Palm United Church, Palmyra. To Trinity Church, Juniata, Altoona.

ROBINSON, RALPH C. From St. Paul's Church, Spring Grove. To secretary of Central Pennsylvania Synod.

CENTRAL STATES

YOUNGERMAN, THEODORE. From chaplaincy. To Trinity Church, Beatrice, Neb.

GEORGIA

LANGSDALE, RICHARD M. From Trinity Church, Connellsville, Pa. To Lutheran Church of Good Shepherd, College Park.

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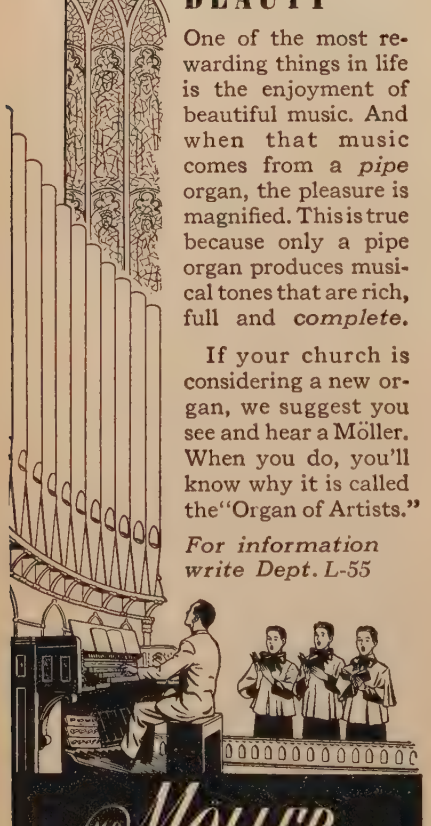
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MARYLAND

SANNER, DONALD W. From Christ Church, Baltimore, assistant pastor. To St. Paul's Church, Lutherville.

VIRGINIA

SANDERS, JOHN A. From Lexington parish. To Forestville parish.

MISSIONARIES

ARRIVALS

MOORE, GEORGE. From Liberia, 915 Hillcrest Ave., Columbia, S. C. Aug. 8.

DEPARTURES

DENTZLER, ETHEL. To Rajahmundry, East Godavari Dist., Andhra State, India. Aug. 10.

LANGE, EMIL. To Guntur, Guntur Dist., Andhra State, India. July 26.

MCKAY, WILLIAM T. To Lutheran Mission, Monrovia, Liberia. Aug. 25.

MEYER, EDWARD. To Lutheran Courts, New Amsterdam, Berbice, British Guiana. Aug. 25.

WAGNER, ELAINE. To Lutheran Courts, New Amsterdam, Berbice, British Guiana. Aug. 15.

DECEASED

MRS. CORA BANNEN, 95, widow of Dr. Hugh M. Bannen, former pastor of Trinity Church, Rockford, Ill., died Aug. 26 in Rockford.

She was born at Mt. Carroll, Ill., and married Dr. Bannen in 1888. He died in 1948. They served at St. Matthew's Church, Princeton, before coming to Trinity Church in Rockford in 1896, where they served for 47 years.

Surviving are two sons, Howard and Robert, both of Rockford, and one daughter, Mrs. Grace Garnsworth of New York City.

Funeral services were conducted by the Rev. O. Garfield Beckstrand II, assistant pastor at Trinity Church, Rockford. Interment was at Cedar Bluffs Cemetery, Rockford.

DR. ADAM J. HOLL died in Keyston Heights, Florida, Sept. 15. He was 72.

Dr. Holl was born in New Knoxville

Ohio, in 1883. He attended Ohio Northern University and was graduated from Chicago Seminary. He was ordained in 1908.

He served a parish in Ohio and subsequently large congregations in Milwaukee, Columbus, Pittsburgh, and Lakeland, Fla.

While pastor of First Church, Columbus, he was president of the Home Mission Board of the Ohio Synod and was instrumental in organizing Hilltop Church and the Southside mission of that city. In Pittsburgh, where he was pastor of First Church for 21 years, he broadcast a weekly sermon over a local radio station and became a pioneer in the radio ministry.

Due to ill health, he relinquished his Pittsburgh parish in 1947, accepted the call of Grace Church, Lakeland, Fla., and served one term as president of the synod in 1949-1950. In 1951 he retired from the active ministry and moved to Keystone Heights

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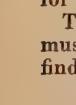

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where he assumed the interim pastorate of Our Savior's Church, Gainesville.

Dr. Holl is survived by his wife, the former Lauretta Fisher, and two sons, Dr. Paul F. Holl, Pittsburgh, and Pastor Walden E. Holl of First Church, Johnstown, Pa.

Funeral services were conducted in Keystone Heights Community Church Sept. 17 by President Royall A. Yount of the Florida Synod and Pastor William C. Kaiser, Our Saviour's Church, Gainesville, and in First Church, Pittsburgh. Interment was in Pittsburgh.

MISS CHARLOTTE HOLLERBACH, missionary to India from 1915 to 1944, died at her home in Skokie, Ill., on Sept. 7 at the age of 73.

A business woman of 12 years' experience she studied at the Philadelphia Deaconess Training School for one year, and sailed for India in 1915. Her work among women in villages in the Rajahmundry area led her to see the need for a home for some of them. In 1918 she improvised a small home in Samalkot and in 1926 the Industrial Home was opened in Rajahmundry, which provided employment for needy women in various crafts. Miss Hollerbach's missionary career ended when she suffered a stroke in 1944.

THE REV. EDWIN H. SECKINGER, retired pastor of the South Carolina Synod, died Sept. 11 in Savannah, Ga., following a heart attack. He was 68 years old.

Pastor Seckinger, a native of Springfield, Ga., had lived in Springfield since his retirement in 1953. He served parishes in Georgia and at Prosperity and Pelion, S. C. and was president of the Georgia Northern Conference, 1932-1934, and editor of the *Georgia-Alabama Lutheran* from 1934 to 1937. He had studied at Newberry College and Southern Seminary.

Pastor Seckinger is survived by his wife, the former Georgia Reiser, and one son, Allen Hughes Seckinger, Jacksonville, Fla.

The funeral service was conducted by Dr. Karl W. Kinard, president of the South Carolina Synod, and Pastor Charles J. Shealy at Jerusalem Church, Ebenezer, Ga.

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IN CONCLUSION . . . . . .

IT HASN'T BEEN many years since big bosses of American industry were determined not to let labor unions tell them how much they would have to pay their workers. Now we have almost forgotten the fierce battles along the picket lines at steel mills, coal mines. The goon squads and strike breakers brought in to rough up the union men have faded into history.

Factory workers have take-home pay of $70.92 a week, according to the September figures for the U.S. They spend their money promptly, even before they get it — through installment-buying of Easter-egg automobiles, TVs, and the assortment of gadgets which comprise our present-day civilization. The result is a level of prosperity higher than any country has ever achieved before.

American prosperity rests on a firm base of widely distributed wealth, with a smaller difference between incomes of the rich and the poor than any other people have had. It is now clear that high wages for workers is the best policy for maintaining a huge volume of business.

NO COMMUNIST DICTATOR has produced results anywhere near so spectacular as the American achievement in widespread distribution of buying power. It was the American labor unions, with their tough determination to get their share of the nation's income, that produced this amazing prosperity. Businessmen understand this now, and co-operate intelligently with labor leaders in negotiating contracts.

Some folks claim that "it pays to be good." They say that a generous policy is profitable, sooner or later. Present-day American prosperity seems to prove this. The high-wage policy was not a gift from American employers, but was forced on them by labor (with considerable help from the U.S. government back in the 30s). But since high-wage standards have been set, corporation profits and stock-market prices have broken all records.

PERHAPS AMERICANS can be convinced, some of these days, that widespread distribution of wealth will prove to be a profitable policy throughout the world. Such countries as the United States and Canada are rich in a world that is poor. Through "technical assistance" programs and liberal trade policies, we could assist nations of Asia and Africa in raising their standards of living. But no consistent and large-scale efforts have been made.

It seems that we have to learn things the hard way. We go through years of struggle and suffering before we discover that being "our brother's keeper" is the sensible way of getting along together. Often the lesson is learned too late, when tensions have built up so strongly that a disastrous explosion is sure to come.

The normal human impulse is to take care of ourselves and disregard others, although this is shortsighted and unsuccessful. If American and European businessmen working in China in the last 50 years had gone there with the same attitude as the Christian missionaries, our present serious political quarrel with China would not have developed.

The world is a schoolhouse where God gives us hard lessons to learn. We aren't bright pupils. We seem determined not to know the ABCs or 2 x 2 = 4. God has lots of time. What we don't learn in the 20th century, our descendants may learn in the 25th century. But we cause ourselves vast unnecessary heartbreak by being so slow.

—ELSON RUFF

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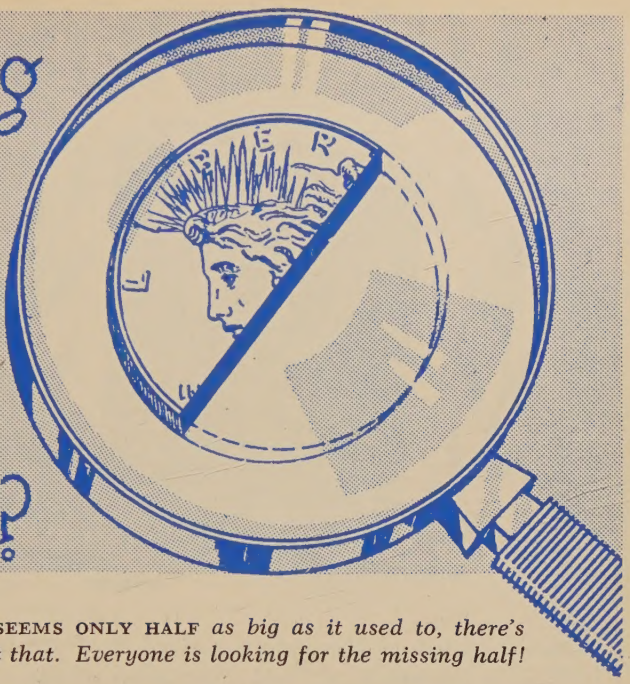

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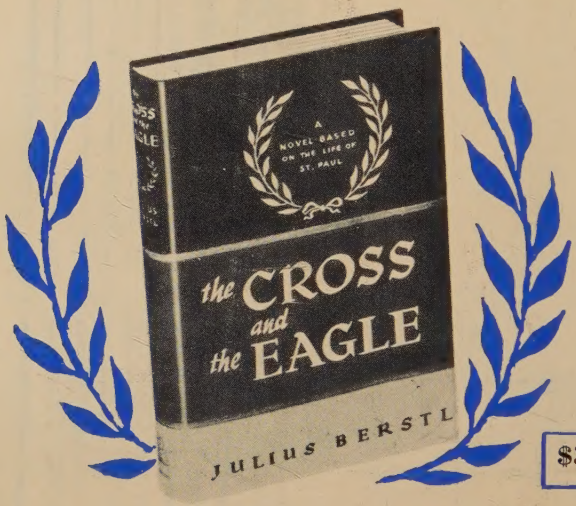

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